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Vol. XLIV. OCTOBER, 1932. No. 1.

THE FINALITY OF THE CHRISTIAN RELIGION.

GEORGE W. RICHARDS, D. D., LL. D., D. Th.,
President the Theological Seminary of the Reformed Church in the United States.

From the beginning of his ministry men were perplexed by the person and work of Jesus. Wherever he went in Judea, Galilee and Samaria they asked, "Who is this?" John sent his disciples to him saying, "Art thou he that should come or look we for another?" In other words, is Jesus the final form of God's manifestation and activity among men? Or is he only one of many teachers, prophets and sages that have preceded, and that will follow, him? Clearly, while upon earth, Jesus did not seem to fit into the conventional categories. He appeared to be either super-human or sub-human; never merely human. "Unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23-24).

The answer to John's question, which each age will ask and must answer, determines the finality or the relativity of Christianity. For Jesus and Christianity stand or fall together. If there is one, greater than he, to come after him, then Christianity is not final. If he is the fulfilment of prophecy, the desire of all nations, the logos incarnate, then Christianity is not one among many religions, but the absolute religion which in time must supersede all others and become the religion of all mankind. This claim seems almost audacious to the modern man; yet it was boldly made by the first followers of Jesus and by the Christian Church throughout nineteen centuries.

1. The earliest issue involved the truth or the falsity of Christ and Christianity. It was the attack of the skeptic, the cynic, the philosopher. The veracity and integrity of Jesus were impugned; and the trustworthiness of prophets and apostles, of Old Testament and New, was denied.

In his own day the multitude said to Jesus: "Thou hast a devil" (John 7:20). The high priest cried: "He hath spoken blasphemy" (Matt. 26:65). Among the Greeks were Celsus and Lucian; in the 18th century, Reimarus and Voltaire; in the past and present generation, Ingersoll and Darrow.

The Jewish opponents denounced Jesus as a bastard who taught the wisdom of the Egyptians, denied that there was any basis for Christianity in the Old Testament, that Jesus was the fulfilment of prophecy, and that the resurrection was possible.

Celsus wrote: "Jesus was executed as a criminal. He convinced nobody while he was alive; brigands would not sell their chief, as his disciples sold him. He complained of thirst on the cross. His resurrection was attested by a mad woman." He ridiculed the idea of God in the flesh, of a crucified God, and the gospel of redemption by free grace as incompatible with divine justice.

In the 18th century Reimarus rejected the historicity of the resurrection narratives in the gospels because of the contradictory statement which he discovered in them; he turned Jesus into a reformer who aimed to establish a kingdom of Jews and thus escape the tyranny of Rome. As a shrewd diplomat he united with John and his disciples, but both failed in their purpose. The Apostles, in their endeavor to wrest victory out of defeat, stole the body of Jesus from the tomb and spread the rumor that Jesus rose from the dead. Many people believed this report and waited for the return of Christ from heaven. Thus the gospel history is made out to be a product of heartless cunning, cool calculation, and deliberate deception.

These attacks on Christ and Christianity were never

seriously harmful; never will be. True, there are still, here and there, belated free-thinkers who, in their innocence or their guile, are revamping arguments that were advanced by Celsus and Reimarus and their kind in the ancient and the modern age. No respectable scholar, however, whether he claims to be a Christian or not, will give credence to them; nor is it worth while for the Christian apologists to waste time in rebutting them. This kind can be cast out only by fasting and prayer.

2. Of more serious import were the questions about the person of Jesus raised by the Christians themselves, from apostolic to modern times. Does he belong to uncreated or to created being? Is he to be ranked as God or as man? These questions had to do with the finality or the relativity of Jesus and of Christianity; whether he was the final One, the only Saviour and Lord of the world; or one among many creatures, and, therefore, not the only way to God and the only mediator between God and man.

One may readily trace the controversy through the centuries from Paul to Barth. Paul was opposed by the Jewish Christians; Athanasius by Arius; Augustine by Pelagius; Luther by Erasmus; Calvin by Servetus; the Evangelicals by the Unitarians. Much of our theological literature has come from the men who took opposite sides. We shall mention only the outstanding writings: Epistles to the Galatians and the Romans; Athanasius' Orations against the Arians; Augustine's Anti-Pelagian tracts, e. g., Nature and Grace; Luther's *de servo arbitrio,* a reply to Erasmus' *de libero arbitrio;* Brunner's devastating criticism of Schleiermacher in *Die Mystik und dast Wort;* Barth's *Die Dogmatische Principienlehre bei Wilhelm Herrmann* (*Die Theologie und die Kirche,* p. 240 sq.).

The issue in all these controversial writings is the nature and work of Jesus the Christ; whether or not he is the ultimate person and Christianity is the final religion. For if Jesus is merely a creature, a man, a prophet, there is no reason to think or believe that he is the Absolute incarnate or that Christianity is the only way of salvation and eternal life.

3. Another unique and intriguing interpretation of Jesus comes from the Orient, from the Hindus, the Buddhists, the Theosophists. They fit him into their world view in which they find place for re-incarnations, avatars, emanations of Brahm into time and space whenever the condition of the world requires it. They find no difficulty in accepting the founders of different religions and their teachings, in lands widely apart, as manifestations of the same Supreme Being. Among them are Buddha, Krishna, Vishnu, Jesus, hundreds of them, thousands of them.

In the Gita, Fourth Discourse, Krishna says to Arjuna:

"Wherever there is decay of righteousness,
O Bharata, and there is exaltation of meritness, then I myself come forth.
For the protection of the good, for the destruction of evildoers, for the sake of firmly establishing righteousness, I am born from age to age."

The basis of this view is the conception of cycles of ages, coming and going, without progress toward a definite goal. Incarnations are repeated, but there is no far-off divine event to which the whole creation moves. If Jesus is simply one of many avatars, after the manner of Buddha, Vishnu, or Krishna, then neither he nor Christianity is final.

4. The gradual change from the static orthodoxy to the fluid liberalism of our day is due to the attempted adjustment of the christology of the earlier creeds and later confessions to the theory of historical development. Most of us have been brought up under the influence of this view of the world and of life. One of its first exponents in relation to man and to Christianity was Herder in his book entitled, *Die Erziehung des Menschen-geschlechts*—the Education of the Human Race. In his wake followed the Romanticists, among whom Schleiermacher was foremost and wielded an immeasurable influence upon the interpretation of Christ. In 1799 he published his epoch-making "Address on Religion to its Cultivated

Despisers". The last results of this tendency are found in the writings of Troeltsch, whose most notable living follower is Paul Tillich of the University of Frankfort.

The logical outcome of the theory of historical development, which has been re-enforced by the Darwinian hypothesis of evolution and by the relativism of Einstein, is to rule out the possibility of the appearance of the Absolute in the forms of space and time. Each person, each thing, can be, in the nature of the case, only partial and relative—nothing is final. Consequently, time came, when men began to question the finality of Jesus and of Christianity. Not only the person but the ethics of Jesus is now considered relative, only a stage in the upward and onward progress of mankind. They are assumed to be the highest stage in the development of the life of the race; but men shrink from the New Testament affirmations about Christ and Christianity, the ancient creeds and the Protestant confessions.

Doubtless the supreme conflict in the religious life of the world at present is contained in John's question to Jesus: "Art thou he that should come or look we for another?" There is now a powerful reaction, led by learned and devout Swiss and German theologians, in favor of the absolutism of Christ and the finality of Christianity. They boldly and defiantly assert that God came into history in his Son Jesus Christ; but that he is not a product of history. He is in the natural world, but he is not the result of nature's forces. He is the eternal come into the temporal yet eternity is the direct antithesis of time. The Christology of Nicea may not be final; no Christology can ever be; but the Christ of the Nicean Christology is ultimate, whatever the terminology, in which his absoluteness is expressed, may be.

The decisive question is: "Upon what is the ultimate nature of Christ's person and work and the finality of Christianity to be based?" How are these to be maintained in the face of the modern spirit and the scientific view of the world?

III.

The finality of Christianity cannot be demonstrated by historical investigation, comparative study of religions, psychological analysis, philosophical speculation. By these ways it can be proved and disproved, according to the wishes of the disputants. They are the methods of "flesh and blood" to which Jesus referred when Peter made his confession at Caesarea Philippi. The historian, the psychologist, the logician will always find Jesus to be merely a man, though he may be the supreme mortal, and Christianity to be the highest of the products of the evolution of the race. It is assumed that both Christ and Christianity can be historically explained; and whatever is beyond the scope of history or the reach of reason is deftly eliminated as myth or legend without basis in fact.

On the contrary, we hold that faith in Jesus the Christ is a revelation of God in the heart of man—the perpetual miracle which God works through the witness of the fellowship of believers. He only knows the Christ of God in Jesus of Nazareth, who has been gripped by redemptive grace; who has received the spirit of adoption, crying, Abba, Father; whose whole life is gradually transformed by the love of God as it is in Christ Jesus and is doing works of faith, labors of love, with the patience of hope. Only such an one can speak with authority about Christ and Christianity; can pass judgment upon the issue, whether Jesus is the Ultimate One and Christianity is final—the only way of God for the salvation and sanctification of men.

One may find reasons for the claim of finality in various aspects of Christianity.

1. In Christ Jesus we have both the final conception of sin and the final way of salvation. Beyond these, we claim, it is not possible for the mind of man to go.

What is sin? It may be error through ignorance, imperfection for want of development, crime—an offense against the laws of the state, immorality—a breach of custom and

usage, of the recognized mores of the tribe or nation. All unrighteousness is sin. These are elements in sin but sin, as seen in the light of God in Christ, of the self-sacrificing love of Calvary, is far more than error, imperfection, crime, immorality. It is man's voluntary defiance of, and rebellion against, God; man putting himself in place of God, *sicut eritis deus*. This involves not only separation from God but a resolute declaration of enmity to God. Men can know sin, its blackness, heinousness, destructiveness, not at Sinai alone, not in the prophets, not even by the side of the wandering teacher from Nazareth. When men have the Spirit of Truth, the mind of Jesus who lived and died and rose, they will know what sin is. "And he, when he is come (i e., "the Comforter", "the spirit of truth") will convict the world in respect of sin, and of righteousness and of judgment" (John 16:8). The final conception of sin becomes manifest through Calvary, where sin is death to the Son of God, and through the resurrection when God raised up and vindicated him whom men crucified. In the crucifixion we have the revelation both of the perfection of love and of the deadliness of sin. Sin, when allowed to bear its final fruit, will blot God out of the universe, destroy man, the individual and the race, and turn cosmos into chaos. The wages of sin is death, anarchy, chaos. We venture to say that there never has been, is not now, and never will be a conception of sin that exceeds the sin of which the world is convicted by the Spirit of Christ in the heart of men. Here is one of the elements of the ultimate and final in Christianity.

2. Christianity, at the same time, proposes the last and only satisfactory way of deliverance from sin. Men have tried many devices to rid themselves of sin—sin which pursued them closer than their own shadow, sin from which they could not hide, sin which wrought havoc and death in the individual and the social life. They have had recourse to chastisement of the body, fasted nigh unto death, lived in poverty sustaining life by herbs and berries, or by the scant alms of their fellows, cut their limbs with pointed stones or sharp knives or piercing

nails, until the blood trickled over their body and sunk into the ground, endeavored by moral training to overcome it, but they found no peace. They built altars of stone on mountain tops, in the gloom of the forest, in shrines and temples, they brought costly sacrifices of the first born sons, they sacrificed the firstling of the flock, the first fruits of field and garden, they offered prayers and sang psalms to the gods, they put themselves under stoical self-discipline—but all to no avail. Not all the waters of the ocean can cleanse the stain of sin from the heart and hand of man.

If, in a fit of rage, I strike my mother in the face, the woman who bore me, nurtured me, watched over me in sickness and danger, lives for me with unstinted love and sacrifice—how can I ever become reconciled to my mother? I may flee in despair from the home into which I was born, may go to far-off lands, and try to forget the sin against my mother. I may do works of love and mercy to the poor and needy in the hope of atoning for the blow in my mother's face; I may torture my body by slashing my limbs, fasting, and living in nakedness through the summer's heat and the winter's snow for my sin against my mother; I may send her gifts and letters of sorrow and repentance—but I am still far away from my mother. A fundamental relation of my life is broken; in vain do I seek to mend it.

It dawns upon me that there is only one way to become right with my mother, to rid my soul of the sin against my mother, to heal the blow in my mother's face and the wound in my mother's heart. I shall arise and go to my mother, leaving everything behind me, shall not rest until I enter the old home and fall upon my knees and put my head in my mother's lap and cry: "Mother, I have grievously sinned against thee, forgive, have mercy upon me!" Only when the great irrepressible love of the mother cries out: "Arise, my son, I have forgiven thee, we shall live in love again," only then is my sin removed as if it never existed, and the filial relation between son and mother, the maternal relation between mother and son, is re-established—old things have passed away; all things have

become new. The demands of justice and love are satisfied, and peace again reigns in the heart of mother and son.

Sin is more than this—it is to strike God, who created me, who provides for me, who, through his Son, gave himself for me, to strike God in the face, to turn from his presence, to rebel against him and to go my own way in the world. How else can I be restored into God's favor but by coming to the throne of grace, casting myself at the feet of God, and hearing from him the words of grace: "Be of good cheer, arise, thy sins are forgiven." Then the abyss between God and me is bridged; the mountain that man can neither scale nor penetrate is brought low, and the way to peace and sonship is clear.

The only way to deal with sin, to cure it, to deliver man from it, is through *forgiveness*—the forgiveness that is offered to the world through God in Christ and is manifested and sealed by the cross of Calvary. Here is another ultimate in Christianity—none higher, none other to be attained that exceeds the way of grace, in the evolution of the race.

3. The finality of Christianity is to be found, also, in its conception of the Christian life—the life of the redeemed. The quality of a life is determined by the character of its relations—the relation between God and man, between man and man, between man and things (the world).

The relation between God and man may be of several kinds. Man may ignore God, live as if there was no God; he may deny God; he may accept the reality of God and defy him; he may serve him as a subject serves a monarch in fear and with the hope of reward. He may believe and trust him, work with him in faith and love and hope. The Christian fears and loves God as Father and lives his life in filial relation to God.

Corresponding to these several relations of man to God are various conceptions of God. He may be an impersonal force from which all things proceed, an infinite eternal energy, or that power not ourselves working for righteousness; he may be a personal creator but indifferent to his creatures; he may be

sovereign of the universe, arbitrary and capricious, without justice and love; he may be Father as revealed in Jesus Christ—who seeks and saves men, restores them to his favor, and causes all things to work for the good of them that are called according to his purpose.

The relation of man to God, as Father, who has redeemed him through infinite grace and the relation of God to man as Lord of truth and love—both relations historically realized in Jesus Christ; these are ultimate and absolute. A higher and closer relation is inconceivable. The human mind cannot reach beyond it. To establish a new and higher fellowship would require new categories of the soul—indeed, a new type of man. which is unthinkable.

The relation between man and man also is of various kinds and degrees. Man may be at perpetual war with his fellows as in primitive savagery; the strong may subdue and exploit the weak for their own aggrandisement; the monarch may rule over and strive to promote the welfare of his subjects, who, however, have no part in the government. Men may live in the fellowship of those who have come under the power of a great personal love, as is in Jesus Christ, and be brothers, each looking to the things of the other, in honor preferring one another, bearing one another's burdens and so fulfilling the law of Christ, beyond this last relation it is not possible to go. It is ultimate and absolute, it includes time and eternity, all the forms of human life and activity—found in no religion, no ethics, save in Christianity.

In his relation to the world of things, man may be the slave and things may be his master. Things are in the saddle and ride him to death. Man may be fearful of things and in order to escape their power, he flees from them—away from society, into the desert or mountain caves. A man may grapple with things and subdue them to his own purpose, mold them into machines, silver and gold, works of art, for his own use, enjoyment and enrichment. He may use things for the purposes of righteous love—love of his fellow-men; in other words, for the kingdom of God as this is lived and proclaimed by

Jesus Christ. Man in the power of the spirit of God and of his Son Jesus Christ is to subdue the world of things for the making of personality independent, free and true—true to God, to his fellows, to himself.

Beyond this relation men cannot go. They may be far removed from its full realization in fact and in act. Yea, it may require milleniums before mankind will be able to practice the perfection of God in Christ, to attain the goal of the kingdom—but a new and a higher goal no one can set up and proclaim.

The essence of Christianity is the rule of holy love, as incarnate in Jesus Christ, in the universe of matter and of mind—beyond this, there is no conception of life and, therefore, Christianity has the final message for men. It may require an eternity to realize its possibilities; but whenever they are attained, they are in potency in the gospel of the Nazarene.

IV.

Certain inferences follow necessarily from the claim of the finality for Christianity.

First, Jesus is not one of many founders of religion and Christianity one of many religions, each having relative value and each needing elements of the others for their completion. The mission of Christianity is not to add to other religions the things they lack, with the assumption that the difference between religions is one of degree, a more or a less, and not of kind. All religions, Christianity included, are regarded as the result of men's groping after God if haply they may find him.

Second, if Christianity is absolute and final, it cannot be classed as one of the religions—not even as the highest among them. *It is not a religion and it did not come into existence in the same way as religions have come to be.* It is not an evolution or an emanation of man's consciousness in relation to the universe. It is a revelation, a new creation, of God in the world—the way of salvation and life revealed in Jesus

Christ; and, therefore, the way, the truth, the life of men everywhere through all time and eternity. In this the catholicity of Christianity consists. Christianity, therefore, is not to complete religions but to supplant them, to deliver men from the bondage of religions by begetting and nurturing the abundant life. Accordingly, all religions, in the end, must yield to Christianity and God in Christ will be all in all.

Third, the only sufficient and efficient motive for the continuance of Christian missions is to be found in the conviction wrought by the Spirit of Truth in men, that Christianity is absolute and final and universal. This faith alone furnishes the dynamic for permanent missionary activity, for missions at home and abroad. "For neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

The motive of evangelism is not to save men from hell in time or in eternity, here or hereafter—but to give them eternal life which comes only from him who is the life of the world. "He that hath the Sin hath the life; he that hath not the Son of God hath not the life" (1 John 5:12).

THE FIRST SCIENTIFIC ANSWER TO THE QUESTION WHY CHRIST CAME.

The Late John Alfred Faulkner, D. D., LL. D.
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In thinking of the doctrine of the work of Christ it is a tremendous leap from Augustine to Anselm. But there are times when the human spirit grows more in ten years than in a hundred, when a decade means more than a millennium. For instance, what vast issues were bound up in the little quarter of a century which followed 1517—the date of Luther's posting up the theses on the Castle Church in Wittenberg. I suppose the fifty years following the publication of Charles Dar-

win's *"The Origin of Species by Means of Natural Selection"* in 1859 meant more for the human race than any thousand years after the death of St. Paul. More important and more rapid changes have taken place since 1859 than in vast spaces of times past. The progress of mankind is not always by slow and steady evolution, but it proceeds also by leaps and bounds.

Anselm was a man of devout and consecrated life. He was born in Aosta, nineteen miles from the opening on the Italian side of the great St. Bernard Pass, entered the monastery of Bec in Normandy in 1060, succeeded Lanfanc as abbot in 1078 and as archbishop of Canterbury in 1093. He is famous as the author of the ontological argument for the existence of God as well as for the first independent treatment in a special book of the reason for the atonement, and thus is of unique importance in the history of thought. His book on the atonement, *"Cur Deus Homo"*, which was finished in 1098, has been twice translated into English—first by a Congregational minister, the Rev. James Gardiner Vose, of Milton, Mass., later of Providence, R. I., in the *Bibliotheca Sacra,* October, 1854 (vol. 11), 729-776, January, 1855 (vol. 12), 52-83, reprinted in the volume entitled, *"St. Anselm: Proslogium, Monologium, An Appendix on Behalf of the Fool"*, by Gaunilon, translated from the Latin by Sidney Norton Deane, B. A., with Introduction, etc., the Open Court Publishing Co., 1903. The second translation is anonymous in the series, the Ancient and Modern Library of Theological Literature, published by John Grant, of Edinburgh, in 1909—a volume which also contains a translation of a selection from his letters.

Unlike his other books, the *Cur Deus Homo* is a dialogue—an imaginary Boso carrying on the discussion with Anselm. I have read the whole book, but I found it a wearisome task. It is diffuse, repetitious, dry. The argument might have been condensed in one-third of the space without losing anything of lucidity and gaining much of interest. But it is a noble plea to solve the question on the basis of reason, with reference to God and man alone, without bringing in the devil as an

essential element, though he does bring in long argument to prove that it was necessary to make up the number of fallen angels. I might say that as the centuries advanced the devil and demons more and more retire, until their agency appears only in Eschatology, not in Soteriology nor Christology. But this was a long and weary process, for we find Bernard of Clairvaux (about 1140) contending that God had justly allowed man to fall into the power of the devil, from which power Christ came to redeem us, and he severely condemns Abelard for doubting both propositions.[1]

What is the theory of Anselm? Man sinned, and thus was brought into the debt of God, and in fact into infinite debt, because he robbed the infinite God of the honor that was due him. Man as sinner could not pay this debt, nor could the angels. The Son of God alone could do it, but only by becoming man, because it is just that man should pay it. Christ did this and thus won the right for man's release, because his merit was so vast and his work so efficacious that he fairly achieved the redemption of the whole human race. Thus both justice and love were satisfied, and man's reason rests at ease at such a fit and logical solution.

"God demanded that man should conquer the devil, so that he who offended by sin should atone by holiness. As God owed nothing to the devil but punishment, so man only must make amends by conquering the devil as man had already been conquered by him. But whatever was demanded of man was owed to God, not to the devil" (2:19). "The Lord Jesus because he was innocent was under no obligation to suffer death, though he wisely and mercifully and usefully willed him to suffer" (Dial. de Verit. 8). "If man or angel always rendered to God his due, he would never sin. Sin is, therefore, nothing else than not to render to God his due. This is the complete debt of honor which we owe to God. He who does not render this honor which is due to God robs God of his own and dishonors him; and this is sin. So long as he does not restore what he has taken away he remains in fault; but it will not suffice to restore merely what

[1] *Ep.* 190 c. 5 (Eales's tr. ii. 576-580, London: Burns & Oates n. d.).

was taken away, but considering the contempt offered he ought to restore more than was taken away" (Cur Deus Homo, 1:11). "The honor taken away must either be repaid or punishment must follow; otherwise, either God will not be just to himself, or he will be weak in respect to both parties; and this is impious even to think of" (1:13). Of course, there is a sense in which nobody can take God's honor away from him. But man is in a rational universe, and when he disobeys God he deprives him of his honor, in the sense that he disturbs the beauty and harmony of this universe, and brings dislocation in a system of things under God's will and disposal. In this system, in case sin came, satisfaction for sin freely given, or, if it is not given, the exaction of punishment "hold their own place and orderly beauty in the same universe" (1:15). With this is connected the deficiency in the heavenly hierarchy, which must be filled up; otherwise there would be a reflection on the wisdom of God in making a particular number of angels (1:16, 17, 18). It is impossible that God should remit sin out of hand, without atonement, for (1) that would be making no difference between the guilty and not guilty; (2) God regulates his relations to man by law or reason, and if sin is neither atoned for nor punished, it would be subject to no law; (3) if injustice is canceled by compassion alone it is more free than justice, that is, it is less under the law of reason and right than justice, which is impossible; (4) it would make sin like God himself, who only is without law. (To the objection that God requires us to forgive without atonement, Anselm replies that that is no infringement of his argument, because God has reserved all vengeance into his own hands: to our fellow sinful mortals there is due from us forgiveness, leaving vengeance to God.) Anselm really here (1:12) gets down to those eternal laws of righteousness which are in and behind God, and according to which—being such a God as he is—he must proceed. Atonement then must be made. But fallen man cannot make it because he is corrupted by sin—a "sinner cannot justify a sinner" (1:23). But still man must make it. "As death came upon the human race by the disobedience of man, it was fitting that by man's obedience life should be restored. And as sin, the cause of our condemnation, had its origin from a woman, so ought the author of our righteousness and salvation to be born of a woman. So also was it proper that the devil, who being man's tempter had conquered him in eating of the tree, should be vanquished by man in the suffering of the tree which man bore" (1:3). But could not God have created a sinless man for this purpose? Certainly. But what would have been the result? Man would justly have then come under the obedience of the redeemer, whoever he was, that is, under the

obedience of a man, who would himself be nothing but a servant of God, whom angels would not obey (1:5). But man himself owes perfect obedience to God. "What do you give to God by your obedience which is not owed to him already, since he demands from you all that you are and have and can become? If I owe to God myself and all my powers, even when I do not sin, I have nothing left to render him for my sin" (1:20). But could an angel make this redemption? No. He is too weak. What could he do with a dishonor to God wrought by sin which is practically infinite? "The price paid to God for the sin of man is something greater than all the universe besides God," and, therefore, "he who can give God anything of his own which is more valuable than all things else in the possession of God, must be greater than all else but God himself" (2:6). We, therefore, get the result that if it is necessary that the *superna civitas* should be made up of men, then the God-man must make the satisfaction (2:6). Anselm enters into arguments to prove that he must be of the race of Adam, born of a Virgin, and that the Son (not the Father nor Holy Spirit) should come, but these arguments I pass over (2:8, 9). The Son, then, came as man. But his death could not be absolutely demanded, because he had not sinned. If then he gave himself to death, so much the more is he competent to redeem the race. His perfect obedience in a holy life would be demanded as a matter of course; therefore, his death goes over to the credit of redemption as so much to boot. While as omnipotent, he need not die unless he chose, while as sinless he did not have to die as a debt, therefore, his death is a sacrifice of rare value. Besides, since man sinned with ease, since the devil overcame man in the easiest manner possible, it is right that man should be won back in the hardest manner possible, that is, even unto death. Then since man departed from God as far as possible by his sin, he should make to God the greatest possible satisfaction, which includes even death. By these reasons Anselm founds the moral necessity of Christ's death (2:11). And he caps these reasons by the consideration that this redeemer should also set an example to men by his own life. "But how could he have given this example to weak and dying men that they should not deviate from holiness because of injuries, or scorn, or tortures, or even death, had they not been able to recognize all these virtues in himself?" (2:11.) But even the life of the God-man on earth bearing undeserved sufferings "can avail to pay for the sins of the whole world * * * So then if the gift of his life surpasses all the sins of men, so also will the suffering of death" (2:14). It has "infinite value". But how does the value of this redemption accrue to man? In this way: Christ wants no reward himself

for it, because he, already being divine, has everything possible. But there must be fruit for such a life and death, otherwise there would be injustice. The reward, therefore, which is his due Christ bestows upon man. "Upon whom would he more properly bestow the reward accruing from his death than upon those for whose salvation as right reason teaches he became man; and for whose sake, as we have already said, he left an example of suffering death to preserve holiness? * * * Of whom could he more justly make heirs of the inheritance which he does not need and of the superfluity of his possessions than of his parents and brethren? What more proper than that when he beholds so many of them weighed down by so heavy a debt, and wasting through poverty in the depth of their miseries, he should remit the debt incurred by their sins, and give them what their transgressions forfeited?" And Boso answers: "The universe can hear of nothing more reasonable, more sweet, more desirable. And I receive such confidence from this that I cannot describe the joy with which my heart exults. For it seems to me that God can reject none who come to him in his name" (2:19). Thus there issues finally a perfect reconciliation of the justice and mercy of God. That compassion of God which seems lost to us when we consider only God's holiness and man's sin we find both great and consistent with his holiness (2:20). The treatise closes with these noble words: "If we have said anything that needs correction, I am willing to make the correction, if it be a reasonable one. But if the conclusions arrived at by reason seem confirmed by the testimony of the truth, then ought we to attribute it, not to ourselves, but to God, who is blessed forever. Amen" (2:22).

There is something noble in the idea of vindicating the incarnation by a separate treatise on the ground of reason alone. There is not an appeal to Scripture in the whole book, though Anselm feels that he is in accordance with Scripture, his main thought being to convince infidels and Jews that in this respect Christianity is true. "All things which you have said," he makes Boso to say, "seem to me reasonable and incontrovertible. And by the solution of the single question proposed do I see the truth of all that is contained in the Old and New Testaments. For in proving that God became man by necessity, leaving out what was taken from the Bible—viz., the remarks on the Persons of the Trinity and on Adam—you convince both Jews and Greeks by the mere force of reason. And

the God-man himself originates the New Testament and approves the Old. And as we must acknowledge him to be true, so no one can dissent from anything contained in these books" (2:22).

There is nothing fundamentally new in Anselm's attempt; new only is the thoroughness and logical fullness and precision with which he develops the argument. Athanasius, Gregory of Nazianz, Chrysostom, and Cyril of Alexandria, had made a beginning with his theory. It was left to him to complete it. I now give a few objections urged against this fine structure by Anselm.

(1) It has been said that Anselm considers the matter too much under justice, not love, which he brings in only at the close. But justice being an essential element in God and the one necessarily involved in atonement, Anselm had to develop that aspect especially, the love being everywhere taken for granted. (2) The reconciliation of man and God is conceived too much from the judicial side, as though it were a necessary act of justice demanding satisfaction, not as a free act of pardoning love. But to some this is one of the virtues of Anselm's argument—getting back into the eternal principles of right, for which God must have regard if he is a righteous God at all. (3) After all, need of the satisfaction of the honor of God is, according to Anselm, relative only, not absolute, because in the last analysis nothing can injure that honor. This is a good point, but a moral injury to God's honor and a moral necessity of repairing it is just as binding on everlasting justice if reconciliation is to take place as an absolute injury or an absolute necessity. The objection here urged so earnestly by Baur falls.[2] So also the cleft which Baur sees (pp. 176-179) between Anselm's representations of atonement as proceeding out of the necessity of the divine nature and out of the free love of God and Christ hardly appeals to me, as it was exactly Anselm's task to show that atonement did correspond to those two apparently contradictory sides. (4) Nor am

[2]*Die christliche Lehre von der Versohnung in ihrer geschichtlichen Entwicklung*, 170-2.

I attracted much by Baur's consideration that there is also a kind of contradiction in the reconciliation as objectively taking place for God by the satisfaction of righteousness, and subjectively taking place for man only on his moral attitude (pp. 180, 181). How man shall realize the full benefits of atonement is a separate question from that of why the God-man. (5) Anselm really does not provide for atonement. When once Christ is born he is under obligation himself to live an obedient life; and if eternal justice requires his death, why, his death itself is only the carrying out of his own act of obedience (Baur, pp. 182, 183), and so cannot help others. Anselm would answer to this that this overlooks his argument, which is that the situation created by sin can be met in two ways: either in the way of justice alone in punishing the sinner, or in the way of love reconciling justice by an offering on God's part so precious that the demands of justice are satisfied. (6) Anselm does not distinguish sufficiently between punishment and satisfaction. In fact, Baur says: "Satisfaction in Anselm is not suffering punishment, but only an active accomplishment. Punishment and satisfaction so little coincide in Anselm, that one excludes the other," as Anselm places one over against the other as methods of satisfaction, and it is by satisfaction, not punishment, which Anselm alleges as the atoning thing. "Therefore justice which lies at the bottom of Anselm's theory, is not the strict juristic, a justice which unconditionally punishes sin, but rather the holiness of God which sets in right relations to each other morality and blessedness: so that a double substitution takes place—viz., first, in place of punishment which man deserves, a satisfaction steps in active in a deed of justice; and, second, the one accomplishing the satisfaction is not man but Christ. I think there is some truth in this objection. Anselm does not make close distinctions here. He argues strictly, however, on the line of justice; and since justice requires punishment or its equivalent, that is involved, though not expressed, in his argument. He teaches satisfaction rendered by Christ, but not explicitly punishment. Hagenbach well calls attention (11:282) to the fact

that nothing is said of Christ being under the burden of wrath, or enduring torments of hell, or anguish, or even emphasizing the blood after the manner of later theology.[3] (7) Baur accuses Anselm of sticking in the transcendental metaphysics which belonged to the nature of scholasticism. By this he means that Anselm gave an objective real existence to justice and guilt, bearing directly on the nature of God. The whole process of the relation of these two belongs to a metaphysical world, which scholasticism did not think of as having any relation to the world of experience and reality (p. 184). I cannot take much stock in this. There is hardly any metaphysics in Anselm's argument. He is trying to get a reasonable ground for the coming of Christ, and he bases it on the principles above. It is not transcendental metaphysics in thinking of God as being just and righteous, and if so in drawing reasonable consequences. Righteousness in God has objective existence and objective consequences for the universe. (8) Baur thinks there is something still mythical in Anselm's theory of the number of the fallen angels being made up from men. I think myself it is a theory of no value, but I would call it speculative rather than mythical. It was not necessary to the argument. (9) Orr calls attention to the Catholic idea of merit. While in Anselm Christ's sufferings have no direct relation to God as a punisher of sin, they are a "meritorious tribute voluntarily offered by him to the honor of the Father. He gave up his life because this was required of him as a witness to righteousness for his Father's sake. Obedience throughout life was required of him as a duty. His death was in Catholic phrase a work of supererogation, something which could not justly have been demanded of him, the merit of which, therefore, could be applied to compensate for the demerits of others. The scheme, in short, is drawn up, in form at least, on the assumptions of the Catholic doctrine of merits, and shares the defects of the latter. It is clearly inadmissible to conceive of the atonement as a simple balancing of merits and demerits, with

[3]Oxenham, *Catholic Doctrine of Atonement*, 186-188, repeats, without referring to Baur, some of his objections.

the effect of canceling of the one through the overplus of the other".[4] There is force in this objection. (10) It is objected that the whole theory is based too much on medieval governmental conceptions, on feudalism, as well as on the legal attitude of the Latin mind. "God is viewed as a distant and mighty sovereign, having an absolute claim on the obedience of his subjects, whose honor injured or diminished requires an awful reparation. No figure could have been chosen more expressive of the days of feudalism and of chivalry to bring home to the conscience the relation of God to man."[5] Cremer has tried to show that Anselm's theory depends upon the principle of the Germanic legal system, *poena aut satisfactio.* Anselm transferred the idea of substitution from the penitential system, and thus made German law play into the hands of theology. This Germanic reference has been denied by Moller, but it seems to me that Seeberg is right in claiming that there is kinship here. Not only the general idea of punishment or satisfaction, but the "emphasis laid upon the divine honor, the princely mildness in the conception of God (2:16), the substantial character of the service rendered by Christ (compare Wergeld), and the importance attached to the racial relationship of Christ to mankind, since only a relative could perform specific works of satisfaction".[6] Over against this it is to be noted that Anselm's theory did not find immediate response among his contemporaries or successors, even if it did fit in so well into the political framework. My own feeling is that the chief significance of Anselm's noble dialogue is founding atonement in the nature of God—that is, in the nature of things, that there is something in eternal righteousness, in that holiness which is of the essence of deity, which must be considered in the forgiveness of sin. While love sent the Son, it sent the Son because it knew that love is of no value which outrages truth and purity. Or, as I have said elsewhere:

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[4]Orr, *Progress of Dogma*, 1902, 227.

[5]Allen, "*Continuity of Christian Thought*," 1884, new. ed. 1894, 14th ed. 1900, 202.

[6]Seeberg, "*Hist. of Doctrine*," ii, 69.

"'But God can forgive without atonement.' Can he? If he could, would he not have done so? Can anyone forgive mortal sin without atonement? Not one. For these Christian laws and facts and doctrines are not arbitrary, but are part of the universe, part of the nature of things. The universe is not founded on love alone, apart from righteousness, and that truth is voiced in the inmost consciousness of the race. Therefore, no righteous man or woman ever forgives a serious transgressor without consciously or unconsciously offering up an atonement in the soul by love to justice, truth and holiness. In some cases it is a *via dolorosa,* a cross, a miniature Calvary. The Christian Atonement is only that same fact expressed from the divine side, historically, and so to speak racially. Has the 'modern' man found another way?"[7] Because Anselm tried to give a scientific foundation for that truth, with whatever defects and limitations, he has made for himself an eternal place in the History of Christian Doctrine.

JESUS AND THE PHARISEES.

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I.

There are a number of reasons why there are so many gaps and uncertainties in our knowledge of the life of Jesus. Aside from the fact that many people have never read the gospels and do not know the facts which they tell, a variety of contributing factors could be mentioned. It must be admitted that the gospels themselves leave a great deal unsaid that is of paramount interest, and on other points their treatment is frequently so brief as to leave the underlying explanation quite obscure. For this there are two main reasons. In the first place the evangelists were not recording secretaries

[7] *American Journal of Theology,* July, 1911, 442.

of a historical society, but Christian missionaries engaged in a practical and urgent undertaking. The social and religious conditiins in Palestine, the warp and woof of the social fabric in the midst of which Jesus did his work, even the details of the situations in which he spoke or acted, these things were only of secondary importance in Italy, Greece and Asia Minor. What was of first importance was how men could be saved and how men should act, not in Palestine, but in Rome, Antioch or Ephesus. In the second place, it must be remembered that a period of oral transmission of the gospel stories preceded the period of writing. The human memory can retain only so much; furthermore, it tends to fix upon the essential element in a story or episode, discarding the rest. Thus it came about that there were in circulation in the church stories of Jesus which had lost much of their earlier detail, sayings of which the occasion was unknown, and also the memory of episodes of which the chronological sequence was forgotten. Written with the practical aim of presenting the salvation of the gospel to the Graeco-Roman world, there can be no doubt that the gospels made an impression on the world and have had an influence which would never have been achieved by works modelled along the lines of Josephus' *Antiquities,* or even Plutarch's *Lives.* But the inevitable result is that on many a point of history we must recognize that practical interests and needs have left unsaid much that would help us to understand the work and also the thought of Jesus.

One of the instances in which this is true is the case of Jesus' attitude toward the traditional religious law of his people, the law, as it was called, of Moses. In the first days of the church there existed two differing views of Jesus' teaching and example in this respect. One wing of early Christians under the leadership of Paul, and also—though in a more conservative way—of Peter, rejected a good portion of the Mosaic law; in fact, virtually all of the precepts dealing with the cultus and ritual of the Jews. A second party, led by James, the brother of the Lord, maintained the obligation of the entire code. Both sides quoted different sayings of Jesus in support

of their views and no doubt appealed also to his example. Did he not say, "Not one jot or one tittle shall pass from the law until all be fulfilled?" Of the oral law, did he not teach that the scribes "sit in Moses' seat, whatsoever they tell you, do and observe?" On the other hand, one finds preserved in the gospels the saying that nothing which goes into a man makes him unclean, and even more sweepingly the proclamation, "The law and the prophets were until John; from then the Kingdom of God is preached" (Luke 16:16). On the one hand it was recalled that Jesus paid the temple tax, attended the synagogue services, and made pilgrimages to the Temple as did other pious Jews. On the other hand, appeal was made to his conflicts with the Pharisees and to his cleansing of the Temple. It was not long before the issue was settled, though settled by contemporary events. The Gentile church grew by leaps and bounds, while the Judaistic wing became less and less important. A practical position was adopted which, in broad outline, seemed sanctioned by Jesus' example. He had not obeyed the scribal injunctions, nor stressed the ceremonial duties of the law. On the other hand, he revered the Scriptures, urged men to live according to its teachings and declared that the "weightier commands" were justice, mercy and love. The church thus kept the Old Testament as its Bible, but neglected its ceremonial requirements. Soon the issue ceased to have any practical bearing, for the Church had become Gentile even before Jerusalem was destroyed in 70 A. D.

But while this view provided a practical program that was both satisfactory and, in its broad outline, in harmony with Jesus teaching,* it does not preserve a detailed picture of Jesus and his struggle for and against certain tendencies in the world in which he lived. In the gospels are preserved the subjects of the conflicts which arose, and certain utterances of Jesus, but there is not enough detail always to understand the real issues at stake nor the position of the opposing forces.

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*This is a personal opinion, with which not all contemporary scholars would agree.

Now during the last thirty years a new source of information has been opened in the literature of rabbinic Judaism, i. e., the Mishna, the Gemara and the Midraschic writings. This enormous depository of rabbinic lore, virtually inaccessible until the present generation because of the inherent difficulty of the material and the absence of those preliminary linguistic, textual and archaelogical studies necessary for the understanding of ancient documents, has thrown considerable light on the forces and tendencies with which Jesus was in conflict, frequently on the specific issues which arose. In justification of a study of this material nothing more need be said than that it was a struggle in which and for which Jesus sacrificed his life. It is worth while for us to visualize it with all the clarity possible.

II.

By the beginning of the first century if our era the party of the Pharisees had virtually eliminated their old opponents, the Sadducees, and had the complete leadership of the people. True, there were still Sadducees in the Sanhedrin and Sadduceean high priests were to be found as late as 62 A. D., but the Pharisees by this time had the reins of power. Nothing could show this better than the fact that controversies and conflicts now begin within the Pharisaic party, between the disciples of Shammai and those of Hillel. These two schools differed on many issues, but on the major points of Pharisaic belief and policy they were at one. Pharisaism had now entered upon its career unimpeded by any opposing force within the limits of the orthodox faith. This victory coincided with political events and experiences which left a permanent impress on the Jewish soul—the dismal failure and collapse of the independent kingdom under the Maccabees and the full estabishment of Roman dimination. Rome brought an end to the Jewish state. The only avenues of hope and accomplishment now lay along religious and cultural lines. Just as elsewhere where Roman power had destroyed the older

national states, religion became a more serious thing, certainly a more personal thing. There existed a consciousness of failure, a sense of inadequacy and of individual and national need.

In other parts of the far-stretching Roman Empire this sense of inadequacy and need was coupled with a loss of faith in the national religions. Not so in Judea. The scribes and Pharisees might feel the failures of the past and the needs of the time very acutely, but their confidence in the ultimate control of events by the God of Abraham, Isaac and Jacob was unshaken. They were the heirs of the religion of the prophets, a religion which long before had learned to meet national crises and despair. The scribes, in whose hands lay the direction of the party, were also the responsible leaders and authorities in all social and religious matters. As such they were not content merely to repeat what had been said of old, but they felt that the times called for a constructive program. The Pharisees were, as Professor Moore has said, a group of conscientious leaders, who, however misguided one might think them to be, believed that it was time to "do something for the Lord".

There were two primary tenets of the Pharisaic faith. In the first place, they maintained that the law which God had given to Israel consisted of two complementary and inseparable parts, the written Scriptures and the oral law handed down by word of mouth through many generations of priests, wise men and scribes. These two branches of the law, being both from God, could never be in contradiction to each other. As a matter of fact, the oral law was to a very considerable extent simply the expansion and elaboration and application to new or changed conditions of scriptural precepts. Such brief and summary laws, for example, as that of rest on the Sabbath, or the levitical code ordaining certain festivals, or the commands to make certain payments to the temple, required further elaboration to make them enforceable. In such cases the decisions of the scribes defined the accepted and approved practice. In addition to such elaboration and application the oral

law commanded duties not mentioned in the Scriptures. In Jesus' day an effort was beginning to be made to find a scriptural basis for all such commands, but such a basis was not essential. For it was affirmed that the oral was binding in and of itself equally with the written. Part of it was actually attributed to Moses, while other elements were declared to be but the development of principles he had laid down. Furthermore, Moses had established a council of seventy elders and ordained that the nation should obey their decrees. When necessary, appeal was made to this fact, the scribal body being declared to be their moral and legal successors who handed on their decrees. The scribes thus affirmed the binding authority of their traditional rulings, their right, in other words, to interpret and announce the divine law. One finds it said, for example, that the words of the scribes, i. e., their official decisions, are of even greater weight than the words of the Scripture, or that the spirit of prophecy had been taken away from Israel and the Holy Spirit given to the scribes in its place.

Such expressions as these give the impression perhaps that the scribes were merely a group of conceited and selfish individuals claiming a sacred authority for their own opinions. Conceit and the desire for power are temptations to which human nature in all ages has been prone, and there is every reason for thinking that individual scribes showed such traits, just as some ecclesiastics since their day have shown them. Perhaps they showed them to a greater extent—this is not the place to discuss this, nor is it a very profitable spiritual exercise to interest ourselves in the mote in a brother's eye. It is of more importance to grasp the motive and objective of this theory and its necessity for the development of the Jewish religious system. The motive was that the law should be kept exactly, and for this to be done it was necessary that the law should be stated in exact and authoritative terms. The late Professor Moore has shown that the written law without the interpretations and additions of the scribes was often unworkable. Exact obedience, such as is implied in the word

law, calls for exact definition of duties in varying circumstances. The parallel of the "case law" which grows up in connection with our civil and criminal law today is an obvious one. Furthermore, it must be remembered that the law of Moses embraced civil and criminal statutes as well as religious teaching. In such areas there cannot be tolerated a conflict of authority. The law must be definite and it must be undisputed. Thus the scribes did not tolerate any teaching which contradicted their official decisions. "He who gives teaching contrary to the official rulings, has no part in the world to come," was one of their basic principles. While it must be added that these decisions dealt with what men should do rather than what they should think or believe, it is obvious that the two cannot be completely separated.

This leads to the second major tenet of Pharisaism—that the law must be completely and literally obeyed, not this or that precept, but all that God had commanded. Man has no right, they taught, to select certain precepts to obey, calling these important and the rest unessential. The whole program of Pharisaism was to bring about a national reform in respect to complete obedience to the Torah. It was the answer they gave to the temptations and dangers of the circumambient Hellenism. Israel was to be redeemed by obedience to God's law, not in a loose and general way, but exactly as God had commanded it, the written precepts being supplemented where necessary by the decisions of the scribes.

This program had in view both what we would call the ethical and the ceremonial law of Judaism. But disobedience to an external requirement is always more obvious and easily rectified than to one of a more spiritual nature. The precept, "Thou shalt not covet", for example, does not lend itself very easily to a campaign of enforcement. Nor could anything very direct or specific be done about the commandment, "Thou shalt love the Lord thy God with all thy heart", except to require, as the scribes did, that it be recited daily. But neglect of other commandments could be both proven and conformity enforced. It is an easily understood fact—but a no

less unfortunate one—that the specific program of the Pharisees laid the greatest emphasis on certain external acts required by the law.

There were two areas in which popular neglect of the law was most evident. The first was the failure of the people to pay all of the taxes required by the Scripture for the maintenance of the temple and the support of the priests. The second was with reference to the laws of ritual uncleanness and its removal. As concerns the former it need only be said that the laws of first fruits, tithes, etc., were adapted to an earlier and more simple society than that of the first century. Taxation fell almost entirely on agricultural and pastoral products, the definition of the amount to be paid was in each instance in general terms, and there was no legal method of collection nor means of enforcing the law. The payments were very largely a matter of conscience. What would happen in North Carolina or Virginia under similar circumstances need not be elaborated. As regards the ceremonial law the situation was somewhat similar. The pertinent sections in Leviticus, while giving the outline of the ritual system, provided no penalties for neglect of these observances unless one came in such a state of uncleanness into the "presence of the Lord", i. e., into the temple. For most Jews of Jesus' day such occasions would arise only once or twice a year at most. Furthermore, observance of these laws required not only willingness and strict attention, but also some knowledge of the rabbinic regulations on these various subjects and, from time to time, pecuniary loss. Earthen vessels or even stoves, for example, when contaminated would have to be broken. The sources of defilement were numerous, death, unclean animals, various skin diseases, issues of blood, various bodily discharges, vermin, heathen idolatrous rites, sexual functions, etc., and while the removal of the uncleanness involved no great difficulties, the constant observance of the rules must have been a considerable nuisance. It is easy to understand, therefore, how many of the ordinary people became careless or frankly neglectful as regards these laws and their rabbinic refinements. Even many

priests, on whom lay special obligations, were not as scrupulous as the Pharisaic law demanded.

Neglect in both of these areas of the law was to the Pharisees very serious. It not only meant that whole sections of the divine law were being disregarded, but it also exposed those who wished to obey the law to the danger of violation. Foodstuffs bought from such people exposed one to the danger of eating untithed food, contact with them exposed one to ceremonial defilement, their garments, their furniture, the vessels on their tables were presumably unclean. The food they ate was quite probably prepared in the wrong way. Consequently, because of very specific religious dangers as well as the general risk of being drawn to their manner of life, one must avoid all contact with such people. Thus neglect of the law was both a national scandal and a national danger.

It was about these two matters—tithes and uncleanness—that the Pharisees undertook direct and specific reforms. It is probable that already in Jesus' day their method was to organize societies or associations whose members pledged themselves to tithe with the greatest scruples, to observe constantly the ceremonial laws and to separate themselves from all individuals who were known to be negligent. References to these societies as in existence later in the century are clear, and the lines of their organization are exactly those in which the Pharisees of Jesus' time were actively interested. The ostracism of the negligent which they called for was both economic and social, and while not complete, it was sufficiently comprehensive to breed a number of social ills in its train.

On this development of Judaism which was taking place in Jesus' day several points must be kept in mind.

(1) In the first place one must not forget that Pharisaism was devoted to the whole law, its ethical as well as its ritual phases. In the many synagogues where Pharisaic teachers instructed the people, ethical exhortation and instruction which repeated and strengthened the best that was to be found in the Scriptures was constantly given. Indeed, it is true to see that during this period the ethical teaching of Judaism shows

a marked advance on the Old Testament law in many respects, as, for example, in mitigating the harshness and severity of the criminal codes. The law of retaliation, "An eye for an eye", is interpreted, for example, to mean, "The monetary equivalent of an eye for an eye". A multitude of sayings similar to many in the gospels have been collected from the Talmud. But when it came to specific performance two factors directed the practical program of the Pharisees primarily along ritualistic lines: the greater ease and obvious character of violations of this sort, and bondage to the exact letter of the scriptural commands. If each precept was of absolute authority in its own right, because of divine origin, there could be no question as to its imperative character. One law is as important as another, and may equally well be the object of supreme interest and endeavor. Before casting stones at the Pharisees because they followed out this view with consistency and rigor, Protestantism should first consider whether it has also maintained with difference of detail the view that no single word of Scripture could be disregarded without invalidating the whole.

(2) In Jesus' day this movement was in full force of development. That means that not all of the demands made by individual scribes or groups of Pharisees had as yet been adopted by the rabbinic body and so become legally binding. Thus there were Pharisaic leaders who were insisting on some practices which were not commanded in the Scriptures nor, as yet, by the oral law. A clear case in point is the practice of ritual hand washing before each meal by ordinary laymen. This practice had for a long time been required of priests in eating sacred food, and probably was practiced by many of them in connection with all their food. But it did not become binding on laymen until well in the second century A. D. In the gospels, however, one finds scribes and Pharisees criticizing Jesus and his disciples because they neglected this practice which these Pharisees urged upon all who would call themselves pious. That later the scribal body adopted their point of view does not alter the fact that in Jesus' day it was a

demand which had no authority beyond that of the opinion of its advocates.

(3) Pharisaism began in Jerusalem originally, being a development from the older Hasidaeans, who resisted Antioclus Epiphanes' endeavor to stamp out the religion. Galilee only came under its influence after its conquest by the Maccabees. There are good grounds for thinking that in Galilee more people neglected these laws about which the Pharisees were concerned than in Judea. Certainly there was less appreciation of the Pharisaic conception of piety than in Jerusalem and its immediate environs.

III.

If now one turns to the gospels for information as to Jesus' attitude toward the burning issues of his day, one finds the accounts full of living interest. It is with these same themes that Jesus is concerned—the need of a more adequate obedience to God's law, the importance of tithes, ceremonial cleanness and obedience to the Sabbath laws, the separation from the "people of the land", the washing of hands before eating and the like. With reference to these things he also had very definite convictions.

In the first place one must note that Jesus was no rebel or iconoclast against the religion of his people. His loyalty to the religion of Israel is beyond question. He attended the service of the synagogue with regularity; he went up to Jerusalem on pilgrimages to the temple at the time of the festivals; he paid the half-shekel tax for the temple's support and spoke approvingly of its sacrifices and of its altar as hallowing the gifts thereon. Of the Scriptures and in particular of its central portion, the law, he spoke with greatest reverence. It was spoken through the Holy Spirit; its words bore instruction as to the character of God and his dealings with men; and by obedience to its commandments men could gain eternal life. Indeed, he evidently used some very strong expressions as to its authority and permanency, declaring that not one jot or

one tittle should pass from the law until it all be done. He himself had found it to be a source of guidance and strength. He uses its language, cites it in support of his teaching, and quotes from it repeatedly, even in his last hours on the cross.

It has often been assumed that Jesus approved of the written Scriptures, but denied any authority to the oral law; this on the basis of the words in Mark, chapter 7. An examination of Jesus' utterances, however, fails to confirm this view. He makes no such distinction, approving the one and condemning the other. On the contrary, one finds that he appeals to the oral law for his precedents as well as to the written one, for example, in the case of the ox in the ditch which may be drawn up on the Sabbath. And he rejects certain laws in the Scriptures as expressing God's will with the same freedom with which he rejected the tradition of the scribes.

As a matter of fact, Jesus did not seem to have been much interested in such doctrinal generalizations. He was not primarily interested in dogmatic matters. The primary task which he undertook was rather an extremely practical one, to endeavor by exhortation and example to bring his countrymen to live in accordance with God's law. He saw that they were as sheep without a shepherd, scattered and distressed. He was convinced that what they needed was to understand the gracious character and will of the Heavenly Father. His message was that men should repent and enter the Kingdom and live in accord with God's will. He did not appear announcing a new doctrine about the law. It is significant that when Jesus asked his disciples whom men thought him to be, they answered, "John the Baptist, and some say Elias and others one of the prophets", not another Rabbi Hillel or Shammai. It is also significant that the conflicts with the Pharisees and Scribes were occasioned by criticisms they made of his teaching or deeds, not because he attacked their beliefs about the law. The more one studies the Gospels, the more one becomes convinced that Jesus' original undertaking was a practical, though no less momentous one—the endeavor to bring his peo-

ple to repent of their indifferent obedience to God's law and to take upon themselves the yoke of the Kingdom.

It was Jesus' view that the law was God's gift to Israel, and contained his will for men. Only it must be understood correctly. One must see the heart of the message, and give oneself in obedience to the supreme commands. There were many laws in the Scriptures—commands to tithe of one's products, to present certain sacrifices in the temple, to rest from labor on the Sabbath and others. Jesus never denied the validity of these laws. The Gospels contain no word of his repudiating the law of Sabbath rest or denying any value to the sacrificial system, or rejecting the whole group of commandments dealing with ritual uncleanness through physical contact. But these matters were in his opinion of secondary importance in comparison with other requirements. In many a law and episode the Scriptures taught the primary duties to be justice, mercy and love. Duties to men took precedence over the requirements of the ceremonial. Had not Hosea taught, "I desire mercy and not sacrifice"—meaning, according to the Hebrew idiom, "I desire mercy far more than sacrifice?" Had not David eaten the shewbread and thus violated the law in order to satisfy the hunger of himself and his men? Do not the priests labor in the temple on the Sabbath and yet are guiltless? Do not the scribes teach that a sheep or an ox may be drawn up out of a ditch on the Sabbath? These illustrations in the Gospels, even though some of them may be due to the Evangelists, indicate the way in which Jesus read the Scriptures and interpreted the law. Taken in connection with other sayings they show his attitude and outlook. The first commandment was to love God with all one's heart and strength and the second commandment was to love one's neighbor as oneself. One should do unto others as one would have them do unto oneself. To become sons of God, to become perfect as God is perfect, one must love one's enemies. Of the two men praying in the temple, the penitent Publican was justified in God's sight rather than the ritually correct Pharisee. One must do good at all times, even though it involved performing

work on the Sabbath day. In these ethical-moral demands lay the kernel and heart of the law. The inner life of the individual should become a self-motivating center of trust in God and generous sympathy and love toward all men.

With many of these ethical sayings the Pharisees were in the heartiest agreement, and virtual parallels to them—as, for example, to the Golden Rule and the saying as to the chief commandment—can be cited from the Talmud. But where the Pharisees and their scribes differed from Jesus was in his willingness to permit violations of the law or the risk of such violations for the sake of performing these more general moral duties. Thus to countenance work on the Sabbath or to eat in the houses of people who were known to be neglectful of the laws—this was to their point of view completely culpable. God had commanded these specific laws, and it was not man's part to regard them as unimportant. Actual violations of the Torah could not be justified by appeal to a general principle of mercy and love.

Thus the conflict came about, for Jesus insisted that the principle of loving service should at all times and in all circumstances be given the complete right of way. To Pharisaic minds this was to make the ultimate standard of action this general principle rather than the specific commandments of the law. Again and again they called him back to the letter of the Scripture. Did not the Torah forbid men to do work on the Sabbath day? Did not Moses specifically permit a man to divorce his wife whenever he wished, provided he gave her a bill of divorce? Did not the law prohibit eating untithed food or from dishes that were not ritually clean? In all such cases Jesus did not, indeed, could not, deny their contention. Nor did he question the accuracy of the scribal definitions as to what constituted "work" or what Moses' words meant. He accepted the scribal interpretations of the passages, but justified the action of himself and his disciples on higher grounds. Elsewhere in the Scriptures there is teaching which shows clearly the type of action, or rather the kind of character which God approves, and one must act always with this

ultimate ideal in mind. In the case of his saying, dealing with divorce, Jesus' denial of the validity of a specific precept of Scripture because of the larger teaching of the whole is perfectly clear.

One episode in the Gospels calls for a further word of comment, the conflict which arose over the failure of the disciples to cleanse their hands ceremonially before eating. (Mark 7.) It is often assumed that in his great saying, "Nothing that goes into the man makes him unclean", Jesus consciously abrogated all the levitical legislation dealing with clean and unclean foods. This can hardly have been the case. Elsewhere in the Gospels we find no such sweeping attack on the cereminial law, but rather its subordination to the ethical commands. Furthermore, the controversy in the early church on the subject of unclean foods in which Peter, James, the brother of Jesus, and others were involved, would have been impossible had Jesus plainly annulled these laws and, in company with his disciples, ceased to observe them. The passage needs a longer discussion than can be given here, but it is probable that originally the saying did not have so sweeping a connotation as its present context suggests. By the time the Gospels were written the implications of this and other sayings were clearly perceived, but in the meanwhile had taken place Peter's vision at Caesarea, the conflict over the observance of the Mosaic law and the virtual victory of the group led by Paul and Peter. We will probably be nearer the truth if we think of this saying of Jesus as a clear cut affirmation that God does not view a man as unclean who gives himself to the service of his fellow-men, even though in so doing he eat something which violates the statute, a saying uttered in cinnection with some specific issue which his opponents had raised.

Jesus himself did not abrogate or annul the ceremonial law which had come down through many generations of pious and God-fearing Jews. It was sanctified by their observance of it, hallowed by the memories of those who had died as martyrs rather than violate its provisions, and sanctioned by

the authority of Moses. But he provided the spiritual insight and the moral courage to throw off the restraints and inhibitions which it placed in the way of the purest ethical obedience to the Scriptures. The spirit of love and service he declared should be complete. It should not be limited by the hour of the day, the day of the week, the nationality of those in need, their deserving or undeserving character, nor even by scriptural precept or command. With the insistence on minute attention to tithing and details of ceremonial cleanness which formed the center of the Pharisaic program, he was totally out of sympathy. Their demand for separation from "sinners" he openly ignored. Their claim that only the trained and accepted scribes could correctly interpret the law he denied. For he felt that they were blind guides who failed to see with clarity the kind of conduct which God desired in men. The ethical teachings of the synagogue he reiterated in stronger and clearer terms, making them the key to the understanding of God's will.

Thus it may be said that Jesus came at a time when the religion of his people was at the cross-roads. The ethical elements were of inspiring nobility and force. But they were inextricably entwined with the peculiar ethnic customs which had come down from the past, bound by a logic which sincere Pharisees could carry out consistently, but could not break through. The moral genius of Jesus made ethical rather than logical consistency the test of goodness and right. He declared that each specific command must be obeyed only with a view to the spirit and purpose of the whole. As his followers reflected on this teaching they formulated and organized it in different ways. Paul declared all the law now to be abrogated, the individual now being guided by the spirit of the indwelling Christ. Others declared that Jesus' words were a new law which corrected and supplemented the older code. Still others taught that the ceremonial side of the law must be figuratively and allegorically rather than literally understood. All such attempts to draw up a new doctrinal system belong to those who come later. Jesus provided the creative

moral energy and suffered, on a hill outside Jerusalem, the consequences of his devotion to the spirit but not the letter of the divine revelation.

A PHILOSOPHIC STUDY OF RELIGION.

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It is the purpose of this paper to discuss in a very general way a recent philosophic interpretation of the nature of religion which has been gaining wider and wider influence among Christian thinkers today. Its promulgator, Rudolf Otto, a Lutheran theologian, professor-emeritus of the University of Marburg, Germany, became a figure of world-wide repute almost overnight by the publication in 1917 of a striking study of religion, *Das Heilige.*

The book attracted immediate attention, both within and beyond German theological circles. Reprintings and translations of it began to appear with amazing rapidity for a book of this serious and scholarly nature, and at a time of such international unrest. In a short period of ten or twelve years it had been translated into seven languages, going through several re-editions and twenty-four reprintings in Germany and five reprintings in its English translation, which was entitled, *The Idea of the Holy.*

Clearly, Otto must have had something to say about Holiness which was of interest, whatever its adequacy from the Christian point of view. American theological thought has been longest, perhaps, in feeling this influence, as both German and English theologians have been either praising or criticizing Otto's thought with great vigor during the past decade. It is of special interest to us that such leading Presbyterian scholars in Britain as Professors H. R. Mackintosh, of Edinburgh, and John Oman, of Cambridge, have found Otto's position helpful,

and have made frequent reference to it. The extent of this can be seen clearly in Oman's own recent philisophy of religion, *The Natural and the Supernatural.*

The growing influence of Otto's thought is also indicated by the way in which other books of his, giving a fuller treatment of his position, have been recently translated and published in this country and in England. Among these might be mentioned *Religious Essays,* which amplify and give additional evidence for his viewpoint in *The Idea of the Holy; The Philosophy of Religion,* which gives the philosophic foundation upon which the study of religion proceeds; *Naturalism and Religion,* an earlier translation of his defense of the Supernatural in religion against false implications drawn from science; and finally two studies of the likenesses but essential difference between Christianity and the religions of India, *India's Religion of Grace and Christianity,* and *Mysticism, East and West.*

Otto and Modern Thought.

In his general position which finds expression and verification in the wide variety of fields of theological scholarship indicated by the titles above, Otto takes his place in that growing volume of protest against the excessive humanizing of religion. We have our own share in America of those who are attempting to defend the thesis that religion can get along without God now that man has come into his intellectual majority—and many more who are living upon such a basis even though they are not always honest enough to admit it. An interesting fact here is that those who style themselves theological Humanists in this country arrived at their theoretical justification for this denial of the reality of God largely through a subjectivistic psychology of religion. Significantly enough Otto's greatest individual contribution to the defense of the Supernatural in religion comes through his psychological study of the nature of the religious experience.

Recently an able paper by Prof. Frazer Hood, of David-

son, on psychology and religion appeared in the Union Seminary Review. In the course of this article he stressed the fact that the result gotten from the psychology of religion in this country by the above mentioned group of Humanists were not to be blamed upon psychology, but upon its misuse. At the same time he voiced his own conviction that an adequate psychological study of the religious experience would lead to a directly opposite conclusion. Supporting his position he quoted this statement from Uren's *Recent Religious Psychology*: "The religious feeling is, according to Otto, a specific kind of feeling-reflex resulting from the impact upon the human mind of an objective Transcendent Presence."[1] The significance of this as an indication of the nature and value of Otto's thought is evident.

The conservative reaction in Germany which is best known among us these days is, of course, the Barthian movement. Some similarity between this and Otto's position can be seen in the light of what has already been said. Both are insisting upon the Supernatural as the essence of religious life, differentiating it sharply from the ordinary concerns of man. Indeed, both feel this so strongly that they agree in using the term *Wholly Other* to designate the qualitative difference of God's presence as it is felt in our experience. But there is certainly justification for the criticism that the Barthians having affirmed this make no more constructive progress in their theology. Their extreme reaction against all subjectivism has defeated its own aim. Barth contends that every human effort to understand the Supernatural as it expresses itself in the Word of God is valueless. One knows the Word immediately and surely in his religious experience, but as soon as he begins to say how or what or why this is, his human thought misses completely the divine Reality that he seeks. Surely this is but to repeat with a new emphasis the very subjectivism which the Barthians rightly attack in the thought of Schleiermacher.

It was not Schleiermacher's psychological study of religious

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[1]Union Seminary Review April, 1931, p. 263 n.

experience that vitiated his theology, but rather his repeated insistence in *The Christian Faith* that the understanding of God drawn from such experience could not rightly be applied to an objective transcendent Being. This is just what the Barthians themselves seem to be reasserting even more vigorously than did Schleiermacher, and upon such a position no adequate faith in the Supernatural can be based. It is at this point that Otto and the Barthians part company, definitely and finally. Otto, instead of spending time in angry denunciation of Schleiermacher and then repeating his worst fault, begins with a careful examination of Schleiermacher's analysis of religious experience, accepts what is of lasting value in it, and then rejects that type of subjectivism which had rendered Schleiermacher's thought inadequate by showing that when properly understood religious experience directly reveals to us a divine Supernatural Presence. "According to Schleiermacher, I can only come upon the very fact of God as the result of an inference, that is by reasoning to a cause beyond myself to account for my 'feeling of dependence'. But this is entirely opposed to the psychological facts of the case. Rather the (religious experience) * * * indubitably has immediate and primary reference to an object outside the self."[2]

The Essential Place of Religion in Human Nature.

It has always been true that man has felt a deep need for religion and genuine religious experience has brought with it an immediate assurance of well-being and completeness. All who have attempted to study adequately and without prejudice the religious experience have tried to do justice to this fact in their explanation of the basic place of religion in human nature. Thus an innate idea of God in the human mind was at one time used to account for man's religious interest. Later when instincts and drives took the place of innate ideas, a religious instinct was sought to explain the fact that we were so 'incurably religious'. But psychology failed to validate this

[2] *Idea of the Holy*, p. 10 (Eng. Tr.).

search for a religious instinct, and the best that could be done was to catalogue those basic instincts or drives which did predispose man to religion and cause him consciously or unconsciously to feel his need for it. It is this sort of psychological analysis, especially as developed from the Freudian point of view, that has gradually led to the undesirable subjectivism already referred to. Some more adequate understanding of the basic place of religion in human nature is sorely needed to refute its implications and do justice to the religious experience.

Philosophy, not psychology, is the field to which Otto turns to seek such an adequate understanding. He finds that the critical philosophy of Kant, especially as modified by Fries, one of the immediate successors of Kant in the field of German philosophy, gives a truer insight into the place of religion in human nature than does any other approach. Hence, in his *Philosophy of Religion*, he uses the Kantian-Friesian position as the surest philosophic explanation and justification of religion as a fundamental element in man's nature. Indeed, Otto and his associates stirred up enough enthusiasm and interest in the philsophy of Fries to organize a neo-Friesan school, re-edit his writings and publish a periodical disseminating his thought in Germany.

Kant's own philosophy, of course, did not show adequate appreciation of religion, but it did give an independent and essential place to the moral aspect of experience. Following Fries, Otto endeavors to prove that a correct application of the Kantian principles reveals religion to be equally fundamental with morality and reason in human nature. Another of Kant's lasting contributions to philosophic thought lies in his convincing statement of the fact that the human mind is an active and creative factor in the shaping of our ideas about the external universe. It by no means simply a blank tablet registering outside impressions. Those fixed principles of interpretation by which the human mind shapes such external impressions Kant called *a priori* categories of the understanding; that is, formal principles independent of and prior to all experience, principles which are called into use in the inter-

pretation of experience, but are not supplied by experience. "This is the criterion of all *a priori* knowledge, namely, that as soon as an assertion has been clearly expressed and understood, knowledge of its truth comes into the mind with the certitude of first-hand insight."[3]

Without an understanding of the Kantian thought, Otto's position is likewise not fully comprehensible. He follows the terminology of Kant, accepts the *a priori* categories of the human mind, but sees as essential for their use in the philosophy of religion a twofold modification of Kant's position. This Fries supplied. In the first place, Kant had rendered dependable knowledge forever impossible upon his assumption that these *a priori* categories were entirely subjective. Thus he could not ascertain the nature of that reality with which man came in contact, but only the nature of the human self which made the contact.

This dualism badly needed correction and Fries gave it. He rejected the Kantian dictum *"a priori* therefore ideal", and insisted upon a more adequate treatment of human nature which would show that through it a dependable approach to the understanding of reality is to be found. Thus *a priori* categories or principles of interpreting our experience became for Otto means of gaining knowledge about the nature of things, not insurmountable barriers to such knowledge as they were with Kant. "The categories are 'pure *a priori* conceptions'. As such they are *real knowledge*. In them we comprehend, quite independently of experience, from pure reason, purely of ourselves alone, what is the fundamental condition of all Being."[4]

The second modification of the meaning of the *a priori* is found in an extension of its use. Kant attempted to escape the dilemma of epistemological dualism just referred to into which he had fallen by making the moral imperative of duty accomplish what the *a priori* categories of the understanding

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[3] *Idea of the Holy*, p. 141.

[4] *Philosophy of Religion*, p. 51, ff. (Eng. tr.).

could not, a valid contact with the reality external to us. Such an opposition between these two realms of our experience is no longer necessary, however, with the more adequate understanding of the nature of the *a priori* principles of interpretation supplied by Fries. Hence it is possible for Otto to point not only to the *a priori* principles in human nature which express themselves in the rational and logical understanding of reality, but also to a moral *a priori* which expresses itself in the categorical imperative of duty, an aesthetic *a priori* which expresses itself in the concept of beauty, and finally to a religious *a priori* equally fundamental in human nature and in our interpretation of the meaning of experience with the other three.

By this somewhat tedious and involved route we have arrived at the answer to the question under consideration—what basis has religion in man's nature, why has he always been invariably religious? The question, however, is one that justifies such careful consideration and the position outlined above is that developed by Otto in his *Philosophy of Religion.* He attributes to the religious aspect of human experience the same independent, essential and fundamental basis in human nature as is attributed to the rational, the moral and the aesthetic and defends this in the case of all four by the use of the philosophic principles of Kant as modified by Fries.

This does not mean that man's religious life is of no more consequence to him than the rational, the aesthetic or the moral. Indeed, quite the contrary is the case according to Otto. More recent books of his, especially *Religious Essays* and *Mysticism, East and West* show salvation to be the insistent goal of human desire, and a goal which can only be attained through the fundamental religious approach to reality. However, this position certainly means that religion is given its rightful, independent place as a dominant human interest, one that must find adequate expression along with the other three if the latent capacities of man's personality are to reach their fullest, richest development. Likewise it explains what Otto terms our "predisposition" to religion. "That there are 'predispositions' of this sort in individuals no one can deny

who has given serious study to the history of religion. They are seen as propensities, 'predestining' the individual to religion."[5]

The Religious A Priori.

The grounding of the religious interest of man in a basic *a priori* principle of human nature as essential to developed personal life as the rational, the moral and the aesthetic is then of real significance. One important question, however, remains unanswered. What is the special characteristic of the religious *a priori?* Truth, Beauty and Goodness are certainly fundamental values in experience, which may well be treated as *a priori,* but is there any other such fundamental concept from the realm of religious experience which can justify its right to a place along side these three?

The effort to find an answer to the question gave the late Ernest Troeltsch great concern. One of his critics sarcastically said that he had so stirred the theological students of Germany that they were out with pitchforks and staves seeking the religious *a priori.* However, that may be, Troeltsch failed in his effort and it seemed as though this approach to an understanding of the nature of religion might lose its cogency with the failure of so outstanding a thinker to find any satisfactory statement of the position. It is just here, however, that Otto's book, *The Idea of the Holy,* supplied the needed answer. In man's awareness of Holiness, according to Otto, is found that same fundamental, unique and *sui generis* type of appreciation that is to be seen in his awareness of Truth, Beauty and Goodness. It, likewise, is a principle of interpretation and evaluation which experience does not supply, but which man brings with him to experience and which can then rightly be termed *a priori.* Certainly it is the essentially religious *a priori* as contrasted with the logical, the aesthetic and the moral.

Because of this fact Otto in his treatment of the Holy insists that he is dealing with the non-rational and non-moral

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[5]*Idea of the Holy,* p. 119.

element in religion. Many have taken exception to the statement, contending that any such approach removes what is most vital in the religious life. But it should be clear in the light of what has already been said that Otto is rather safeguarding the uniqueness and independence of religion, insisting that it has a place of its own in human experience equally valid with the moral and the intellectual. Certainly it is desirable today to stress the fact that essentially religion is something more than individual or social morality and more also than philosophic theories about the nature of the universe. In his psychological analysis of Holiness Otto shows convincingly that such is the case. As he maintains, "If there be any single domain of human experience that presents us with something unmistakably specific and unique, peculiar to itself, assuredly it is that of the religious life".[6] At the same time the necessary place that both morality and rational thought hold in an adequately developed religion is pointed out and any distorted or exaggerated mysticism avoided.

The Nature of Holiness.

The first essential in an examination of the meaning of Holiness in our experience is to find its basic religious significance. When the term is used today it does not usually mean anything essentially other than moral goodness, for holiness and righteousness have become practically synonymous. The moral aspect of the concept too often exhausts its content. But this was not the original meaning of the term. Originally it was used to designate an aspect of experience which was quite foreign to the human and, therefore, never fully comprehensible.

An incident recorded in the sixth chapter of 1 Samuel indicates this clearly. The people of Beth-shemesh violated the holiness of Jehovah by looking into the ark. Thousands of men were smitten as a result, and the people mourned and said, "Who is able to stand before Jehovah, this *holy* God?" Cer-

[6] *Idea of the Holy*, p. 4.

tainly there is no idea of moral fault here, rather a religious sanction has been transgressed. The holiness of God was primarily something that set him apart from man, and such holiness was only found in an experience where God's presence was felt. Thus the ark, which had no moral quality, possessed holiness in the highest degree as the seat of Jehovah among his people. Similarly today temples and houses of worship are essentially holy places because of an experience of the special presence of God there.

Because holiness has gradually been given such a predominant ethical significance, even when not completely identified with moral goodness, Otto feels it desirable, indeed necessary, to find another term to express the original entirely non-ethical and non-rational element in holiness. Hence he has coined a term, the *numinous,* for the purpose, an adjective form taken from the general Latin term for deity, *numen.* As a result of his treatment, the word has already become an accepted and widely used term in the vocabulary of religious philosophy. It indicates in essence that in the religious life there is direct experience of an external, other-than-human Presence.

In an attempt to understand more adequately the nature of the *numinous* or essentially religious experience, one must recall instances of it in his own life. Since it is something essentially unique, equally fundamental with the logical, the moral and the aesthetic, it cannot be explained by any one of the other types of experience. "This mental state is perfectly *sui generis* and irreducible to any other; and, therefore, like every absolutely primary and elementary datum while it admits of being discussed, it cannot be strictly defined."[7] It can only be described in such a way as to elicit the conviction on the part of the hearer that this is just what he himself has experienced in certain deeply religious moments. Hence an analysis is desirable to enable us to see as clearly as possible

[7] *Idea of the Holy,* p. 7.

what the nature of the experience is and what its implications are.

Examine such moments of deep religious experience, whether in prayer, solemn worship, solitude in the presence of some wonderful scene of natural grandeur, or sudden and tragic disaster. We are carried past the trivial and ordinary plane of living and here only one phrase can describe our feeling, Otto maintains. That is "creature-feeling" or "creature-consciousness", the emotion of a creature overwhelmed and awed by its own insignificance before something which is supreme above all else.

This truth is plainly visible in many experiences narrated in the Bible. Abraham, when he ventures to plead with God for the salvation of the doomed city of Sodom, shows it. "Behold now, I *who am but dust and ashes* have taken upon me to speak unto Jehovah." Isaiah in the temple cries, "Woe is me! for I am *undone* * * * for mine eyes have seen the King, the Lord of hosts". Peter meeting God revealed in Jesus Christ immediately has the same reaction. Falling down before Jesus, he cries, *"Depart from me;* for I am a sinful man, O Lord".[8] Here is found expression of that which each of us feels in genuine religious experience. There is a *numinous* or essentially religious state of mind that makes us acutely conscious of our own creaturehood and separates the Holy from every other realm of experience, whether moral, aesthetic or logical.

The Presence of the Supernatural.

Thus far the Holy has been considered largely from the subjective side, the quality of man's emotional reaction being described. But religious experience arises from the same genuine contact with external reality that gives rise to our sense experience, a fact which Otto recognizes as he continues his analysis of the *numinous* to determine as accurately as possible what sort of Object it reveals. Again he has recourse

[8]Genesis 18:27; Isaiah 6:5; Luke 5:8. (Italics inserted.)

to the Latin. "We find that we are dealing with something for which there is only one appropriate expression"—*"Mysterium Tremendum et Fascinans,"* that is, fundamental mystery at once fearful, majestic and compelling.

Through a psychological study of the experience this statement is defended and clarified. The first and most easily recognized aspect of religious experience is what may be termed the *aweful.* Something closely akin to fear grips man as when he feels himself in the presence of great and elemental forces, yet a closer analysis indicates that it is not merely the equivalent of fear. Otto insists that a qualitative difference can be discerned here, a sense of the uncanny and the aweful which ordinary fear of man or beast does not contain. It is because of this element so easily distinguished in all religion and especially in primitive forms of religion that many make the error, particularly in popular works such as Lewis Browne's *This Believing World,* of attributing the origin of religion to fear. Actually even at such primitive levels the emotion merely resembles fear externally. It reveals an object whose majesty overpowers and awes rather than simply frightens, and in so doing differs essentially from fear.

A further revealing of the presence of such a majesty comes in the sense of absolute unapproachability which characterizes the *numinous* experience. Here the predominant emotion is that of humility, an essential element in the creature-consciousness already referred to and in the examples of it there cited. The whole literature of mysticism likewise abounds with similar expressions of self-depreciation before a transcendent object whose "plenitude of Being stands supreme and absolute".

Yet neither the awefulness nor the unapproachableness of the object revealed in the experience suggest its deepest significance. There is an emotion which Otto describes as most nearly akin to stupor or blank amazement in the presence of that which is ultimately mysterious. It is no curiosity as in the solution of a problem or puzzle which is at the moment beyond one's comprehension that is felt here. Rather it is a wonder and amazement aroused only by that which must be

termed "wholly other". Here is something that can never be understood or grasped in our rational concepts. "It is through this positive feeling—content that the concepts of the 'transcendent' and 'supernatural' become forthwith designations for a unique 'wholy other' reality and quality, something of whose special character we can *feel,* without being able to give it clear conceptional expression."[9] As Otto points out this term "wholly other" is not one which he has coined, but it has been used in both Christian and non-Christian literature to give expression to an aspect of religious experience for which both transcendent and supernatural are terms too weak to be adequate.

It is clear that the nature of God is not described here in the more usual concepts, intelligence, wisdom, love, personality. Otto's express purpose is to examine religious experience for that Supernatural aspect of the divine Object which it reveals, that aspect which we cannot do justice to in moral and rational concepts since these are anthropomorphic, human and not superhuman. That which is essentially Supernatural is to be found in what he has termed the *numinous* as distinct from the rational and the moral. The approach to an understanding of God which is found in such rational concepts Otto accepts as invaluable, but what he emphasizes is that God cannot be contained in these human standards of measurement. He immeasurably transcends these as an adequate study of the religious experience itself clearly indicates.

A final aspect of the *numinous* is one that appears to be directly contradictory to those already described yet is equally fundamental in all genuine religion and must be noted for an understanding of the experience. It is the uniquely attractive, the *fascinating* or daunting quality and character of this experience. At the same time that man feels himself overawed and abased he also becomes aware of a beatitude, a blessedness that surpasses comprehension. It resembles the effect of the aweful grandeur and sublimity of nature upon one, and

[9] *Idea of the Holy,* p. 30.

definitely distinguishes even the earliest religious experience from mere fear as already suggested.

In the further development of this last quality of genuine religious experience, Otto points out that the experience of salvation lies here, wholly within the realm of religion. It is not moral and cannot be understood if approached only through moral concepts. The state of the lost, original sin and total depravity lose their meaning if applied to the moral life of the unregenerate. "Lostness is natural profanity lying outside of moral values and not to be overcome by any act of volition; it is the incapacity to find or appreciate the divine object before or without its own revelation." [10]

When it is thus emphasized that these terms refer to man's relation to God, they regain a new meaningfulness, expressing the fundamental truth that salvation can only come as the free gift of God's grace, not as something that we merit or have achieved. The *numinous,* the essentially religious experience, always brings a direct realization of this fact. Man knows immediately that there is nothing that he can rightfully claim to have earned from the supernatural and transcendent God who has come into his experience. Salvation is experienced as something given, given from above to a creature awefully aware of his unworthiness.

In this way Otto approaches his philosophical and psychological analysis of the religious experience. It results in a convincing statement that religion is an essential part of the fully developed life and is grounded in an immediate contact with a supernatural Reality. Many other aspects of his philosophy of religion, together with its theological and practical implications, merit thoughtful consideration, although they do not lie within the limits of this paper. Without necessitating any wholesale or uncritical acceptance of his position, it is certainly possible to find there a sound basis for fundamental doctrines of the Christian faith together with a stimulating study of the nature of religion and its place in the life of man.

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[10] *Religious Essays,* p. 23.

THE STATUS QUO.

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My dictionary defines the *status quo* as "the condition of things as they now are". It is at least possible that things are now in a fairly good condition for us—they are not in good condition for a considerable portion of the world's inhabitants. For instance, try to picture the condition of things which exists for the children in this group,

"In the blazing sun of August that drives men raving mad,
She quiets the peevish urchins by telling a dream she had,
A heaven of marble counters, and ice, and whirring fans,
And, dressed in white, a God Whose face was like the drug-store man's."

Certainly the *status quo* may be fairly satisfactory for some of us—it is quite otherwise for the hungry and the weary and the maimed in body or soul.

There is at least an impression abroad that the Christian religion was meant to change the *status quo* into the ideal—whatever that may be. Think as we may about that impression we can at least agree that it is not always rightly applied. There is frequently the dangerous possibility of getting off the main line onto some spur-track after the manner of the brother who said at a meeting of the General Assembly that what the world needed was soap and shoes and Sheldon's books. We are not reflecting on that list when we say that as a catalogue of the world's necessities it seems a bit inadequate. The *status quo,* let us admit, is a little short of the ideal, but let us be careful as to the next step in our logic. The time is out of joint, of course, but we may well remember that there is considerable question as to the sanity of the man who said, "O cursed spite, that ever I was born to set it right".

However, my main thought just now is not as to trying or not trying to set the world right. What I have in mind is the feeling that possibly some of us are determined to keep the world wrong. In other words, we are defenders of the *status quo,* with all its injustices. Perhaps conservative people like ourselves are in special danger just here. We will not be caught in the ranks of those who would turn the world upside down, but we sometimes find ourselves in the company of those who fight to the death to keep anything new or unusual from happening. To defend the *status quo* may be just as unworthy the name of Christian as would be our joining the I. W. W. in America or the Third Internationale in Russia or the Kuomintang in China. Defenders of the *status quo* have been friends of slavery, of the open saloon, of polygamy—of many things. I say again that while we may not want to join the Red Army and march out to set up Utopia by fire and force it does not at all follow that we should give our life's blood to a defense of things as they are. There is little use in our quarrelling with Pope, but to say that whatever is is right may be very far from the truth.

All of this is by way of introduction to the statement that I have just read for the nth time, "Religion and the Rise of Capitalism", by R. H. Tawney.* The book is not new. It was the Holland Memorial Lectures in 1922, and was printed in its present form in 1926. The author is no tyro. The names of great universities are linked with his. He has been appointed by the British government on its most important commissions. Tawney in England and Max Weber in Germany stand shoulder to shoulder and alone in their field. We follow a master when we read after either.

Those of us who are at all interested in social problems know that it is customary to accuse John Calvin of fathering all the ills that exist in our present capitalistic, competitive, individualistic scheme of society. Tawney knows better. He is

*Religion and the Rise of Capitalism by R. H. Tawney, Reader in Economic History, University of London; Sometime Fellow in Balliol College, Oxford. Harcourt, Brace & Co., New York, pp. 337.

fully aware of the charge. He quotes the old saying, "Usury is the brat of heresy", and immediately goes on to show how absurd is the accusation. I listened some months ago to a fine presentation of economic theories by Professor Ellwood of Duke at the Atlanta meeting of the Religious Education Association. He took the common view and practically said that Calvin and the Reformers were responsible for the modern giving and taking of interest which Scripture and the Early Church condemn as usury. That was interesting, but more interesting still was to hear later in a private conversation, Professor Harry Ward, of Union Seminary in New York, take Ellwood to task and apparently set him straight on the question. I cannot go into Tawney's complete statement here. As the newsboys say, "Buy it and read about it".

Books like Tawney's ought to be read generally. Passing by other benefits there is certainly good mental discipline in trying to follow such scholarship and such devastating logic. It would be good for our minds and for our souls, too, if we had to stand a searching examination on this volume or one like it bi-occasionally. Tawney does not believe in the *status quo*. Whatever is is not necessarily right to him. However, it must not be thought that he is an advocate. First of all, he is a student searching after facts. One reads Towney and then reaches his own conclusions in the light of the record. The facts are disturbing and revolutionary enough without any exhortation or appeal. One reads Tawney and realizes that the *status quo* is not of God—Calvin, the Early Church, and the Scriptures themselves being witnesses.

Much of this volume is given up to a discussion of interest or usury, the present general use of capital in the life of nations and individuals. There is no hair-splitting as to a difference between interest and usury (p. 49). The point is that the Early Church, the Reformation Church, the Puritan Church each took a hand in opposition to the grinding of the poor by the rich. Each of these periods had its dream of a world in which every man could and would dwell happily and comfortably under his own vine and his own fig tree. There

were, of course, instances of "big business" and some accumulations of wealth in ancient history, but they were the exception. Most of life in past ages was lived in relation to one's own small community and a living was made as one served his neighbors. What we know as transportation is almost entirely a thing of today, but the especial difference between all time before 1500 A. D., and all time since is the growth and acceptance of our modern system of banking—the lending and borrowing of money and the sharing in undertakings of all sorts by way of "investments". Stonewall Jackson had to explain to his sister what a thermometer was, but if you will read his letters carefully you will see that he had a still harder time getting people to use checks or to understand what a check was. Our present system in a thousand details as well as in its fundamental principles is modern with emphasis. And modern business practices and principles have been developed apart from or in opposition to the Church. The Old Testament Law, the Old Testament Prophets are one with the New Testament Church for 1500 years. Each of these attacked with all the vigor of certainty those who seemed to hinder the attainment of its social ideal. Each of these felt that it had instruction and authority for the correction of every ill whether distinctly moral or confusedly economic. What Tawney brings out with startling earnestness is that in the two centuries between the birth of Calvin and the coming of William and Mary in 1688 an immeasurable change took place, not so much in the practice of the business world as in the attitude of the Church toward economic affairs. The Church (whether Reformed or Romish) had sensed this changing attitude and had apparently fought nobly against it, but nevertheless the change came. Zwingli (for example) had taught that though interest must be paid when the State sanctioned it, at the same time such payment was contrary to the law of God. Calvin did not hold this extreme doctrine. "The significant feature in his discussion of the subject is that he assumes credit to be a normal and inevitable incident in the life of society. He, therefore, dismisses the oft-quoted passages from the Old Testament

and the Fathers as irrelevant, because designed for conditions which no longer exist, argues that the payment of interest for capital is as reasonable as the payment of rent for land, and throws on the conscience of the individual the obligation of seeing that it does not exceed the amount dictated by natural justice and the Golden Rule * * * It meant that Calvinism and its offshoots took their stand on the side of the activities which were to be most characteristic of the future, and insisted that it was not by renouncing them, but by untiring concentration on the task of using for the glory of God the opportunities which they offered, that the Christian life could and must be lived" (pp. 107-108). In other words, Calvin's ideas about interest were but a part of his ideas about life in general.

And here can be seen the foundation for the charge that is so commonly made against him. Calvin believed that the giving and taking of interest was not wrong in itself. But it must be remembered that "if Calvinism welcomed the world of business to its fold with an eagerness unknown before, it did so in the spirit of a conqueror organizing a new province, not of a suppliant arranging a compromise with a still powerful foe. A system of morals and a code of law lay ready to its hand in the Old Testament. * * * The first half century of the Reformed Church at Geneva saw a prolonged effort to organize an economic order worthy of the Kingdom of Christ, in which the ministers played the part of Old Testament prophets to an Israel not wholly weaned from the flesh pots of Egypt" (pp. 118-119). Or again, "In the assault on pauperism, moral and economic motives were not distinguished. The idleness of the mendicant was both a sin against God and a social evil; the enterprise of the thriving tradesman was at once a Christian virtue and a benefit to the community. The same combination of religious zeal and practical shrewdness prompted the attacks on gambling, swearing, excess in apparel and self-indulgence in eating and drinking. The essence of the system was not preaching or propaganda, though it was prolific of both, but the attempt to crystallize a moral ideal in the daily life of a visible society, which should be at once a Church and a State. Having

overthrown monasticism, its aim was to turn the secular world into a gigantic monastery, and at Geneva for a short time it almost succeeded" (p. 115). We know the enthusiasm of Knox as to this situation. Knox, Beza, Zwingli and to a certain extent Luther himself, were all one with Calvin in assuming and asserting that in the broadest and in the most detailed sense religion meant a way of life.

Tawney's discussion of the rise of capitalism is divided into four sections in addition to an introduction, a conclusion and copious notes. The four sections are: The Mediaeval Background, The Continental Reformers, The Church of England and The Puritan Movement. Under this fourth section there is a most interesting subhead entitled, The Triumph of the Economic Virtues. In Puritanism we see the first full flowering of our present idea that the Church must not interfere with anything except "spiritual" matters. Even here there lingered long "that part of the Puritan mind which looked backward". It must not be thought that our English ancestors were the only sinners. We are concerned with them because "we think the thoughts that Milton thought and speak the language Shakespeare knew". Particularly Westminster and Edinburgh came to be the windows through which we looked upon Geneva. Tawney helps us to see much more than the theology of Richard Baxter at Kidderminster. He gives us enlightening glimpses of Dr. Nicholas Barbon, who was none other than the son of Praise-God Barebones. A day such as ours in 1932 with our experience of starvation running hand in hand with abundance can well afford an accurate study of the age when "Calvin's doctrine as to the legitimacy of moderate interest was hailed with a shout of glee". "The Commercial classes were, even before the Civil War, more than half converted to the administrative nihilism which was to be the rule of social policy in the century following it. Their demand was the one which was usual in such circumstances. It was that business affairs should be left to be settled by business men, unhampered by the intrusions of an antiquated morality or by misconceived arguments of public policy" (p.

237). One wonders what might have happened in history if Calvin had lived as long as Wesley.

Certainly Calvin was not the originator of the idea that religion has nothing to do with the way a man makes his money. Those who want to "charge all that the traffic will bear" cannot say that they are following either the spirit or the letter of the great Reformer's teaching. Take one more quotation from Tawney (p. 135). "The ecclesiastical and political controversies which descend from the sixteenth century have thrust into oblivion all issues of less perennial interest. But the discussions which were motived by changes in the texture of society and the relations of classes were keen and continuous, nor was their result without significance for the future. In England, as on the Continent, the new economic realities came into sharp collision with the social theory inherited from the Middle Ages. The result was a re-assertion of the traditional doctrines with an almost tragic intensity of emotion, their gradual retreat before the advance of new conceptions, both of economic organization and of the province of religion, and their final decline from a militant creed into a kind of pious antiquariaism. They lingered, venerable ghosts, on the lips of churchmen down to the Civil War. Then the storm blew and they flickered out." That quotation deserves to be read with the greatest care by every one of us. Remember that the Civil War began in 1642 and that our Westminster Assembly was called in 1643.

I say that the paragraph just quoted deserves to be read with care by every one of us. It declares that there was an early teaching that the Church must guide man's life in every department. It declares that this idea prevailed throughout the Middle Ages. It reminds us that in the Reformation era this theory was re-asserted with passionate intensity, and that afterward "Before the advance of new conceptions both of economic organization and of the province of religion" this position was abandoned by degrees until in the storm of the Civil War of 1642 the light of it flickered and went out. It is in that darkness that we are living now, and not in any dark-

ness which may be traced to John Calvin or to the Scriptures or to the Early Church.

That there is such a darkness only the blind can deny. Several years ago our Church held a great Stewardship Conference. It was attended by ministers and laymen from every quarter of the Assembly. A Committee on Findings summed up the ideals and conclusions of the body. There were those of us who sat and writhed in silence as the paper was read and unanimously adopted. We writhed because of the paper's omissions. We writhed in silence because we were younger then and less hot-headed. If that Conference were held today there would be outspoken protest. The position taken was that of John Wesley, "Make all you can, save all you can, give all you can". There was not a word as to how Christian men were to *make* their money. We seemed to think that it did not matter whether a man made his money honestly or not, so long as he was liberal in his support of the Church and of enterprises which might be on the program of the Church. Such an attitude would have made Calvin and the early Church stand in angry amazement. And that is where Christian thinkers like Tawney speak with a message for us. It *does* matter how a man makes his money. That is just as important as how he gives it. Tawney's earlier book, "The Acquisitive Society", is the greatest discussion of Stewardship in all my knowledge, although that particular word is not used once in the compact little volume. Ours is an acquisitive society. That means much more than to say that many of us are selfish. Ours is an acquisitive society in the sense that its foundation stone is the matter of acquiring and saving property. Christ's ideal (and that is the thing for which Tawney pleads, is that we should build society on the basis of service. How the acceptance of that theory by the Christian Church of today would immediately begin to change the *status quo* would take a volume to show in full. It is likely that every one of us can find illustrations in his own experience.

Money is not evil in itself. At the same time our relation to money will probably reveal our relation to Christ. And

Tawney's volume is of intense interest and of unmeasured value in that it shows the history of this relationship during those centuries which we Protestants think of as foundation years. Changes taking place in those days were economic as well as theological. Note this brief quotation (p. 86), "The economic aspect of the development was the rise to a position of overwhelming pre-eminence of the new interests based on the control of capital and credit. In the earlier Middle Ages capital had been the adjunct and the ally of the personal labor of craftsman and artisan. In the Germany of the fifteenth century, as long before in Italy, it had ceased to be a servant and had become a master. Assuming a separate and independent vitality, it claimed the right of a predominant partner to dictate economic organization in accordance with its own exacting requirements." How perfectly that quotation describes conditions in our day each of us may decide for himself. The *status quo* is not only money mad—it is money made. And an increasing proportion of our Christian people are coming to see that even at the cost of changing the *status quo* we must face this problem as Calvin faced it in his day. Calvin would be the last to insist that we follow him blindly, but we can at least learn a lesson of courage and of faith from the greatest of the Reformers. Let me plead that you read Tawney. Read first his "Acquisitive Society", and realize that our civilization is off on a foot that is not a Christian foot. Then read his "Religion and the Rise of Capitalism", and realize that we have godly and great examples for the effort that Calvinists ought ot make in order to set civilization off on the right foot—that keeping step with Christ we may really go on to bring in God's Kingdom here upon earth.

THE CHURCH SINCE PENTECOST.

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This paper is a sequal to one entitled, "Is the Church Older Than Pentecost", which appeared in the Union Seminary Review for January, 1929. The former paper defended the historic position of our church: "The catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of him that filleth all in all" (Confession of Faith, chapter XXV; cf. Larger Catechism, Question 64). In opposition to certain notes in the widely sold and often helpful Scofield Reference Bible, it argued that the church did not begin at Pentecost: the church existed in Old Testament times, and Old Testament saints were and are included in the church.

In the July issue of the same year there was published a reply entitled, "Did the Church Begin at Pentecost?" by my good friend and brother in Christ, Professor Fred Harold Leach, of the Evangelical Theological College in Dallas. I am happy to testify that every visit I have made to that college has produced in me a beneficial spiritual effect comparable to the physical effect of a cold shower bath in summer time. Mr. Leach and I agree in honoring God's Word, which is our rule of faith. We are both more anxious to find truth and hold it than to prolong debate. The institution in which he is Professor of Sacred History, while not denominationally related, has several Southern Presbyterian ministers on its faculty, one being president.

As soon as my former paper was accepted by the editor, work was begun on the changes that have come to the church since Pentecost. Like the resurrection body, the church is the same, yet different. My outline of the new privileges of the church since the Cross, that center of history, and its brilliant setting of wonderful events that included Advent and Pente-

cost, was the material of two sermons preached in Cleburne March 3rd and May 26th, 1929, before Mr. Leach's paper came into my hands. Preparatory to the main theme, however, I may be permitted to refer to some of the matters so ably and so courteously discussed by Mr. Leach.

He and I agree about many of his statements. The heavenly character and calling of the church in this dispensation is his name for a doctrine that includes our characteristic Southern Presbyterian tenet, the spirituality of the church.

He correctly refers to early turning away from the truth, even in Paul's lifetime. I add that if post-apostolic Christianity forgot that Christ had broken down the middle wall of partition, the forgetfulness was connected with the decline of missionary work to the Jews.

To this sentence I heartily subscribe: "It is indeed unfortunate that the Greek word *ecclesia* has not been uniformly rendered *assembly* in our English Bible." If the Hebrew *qahal* (represented by *ecclesia* in the Greek of the Septuagint) had been so rendered, English readers would have the proper context for the study of the New Testament *ecclesia*. For the words of the Bible were inspired words. Instead of *church*, the word *assembly* was used by John N. Darby in his worth while translation of the New Testament. The English version of the Old Testament published under his name was prepared by editors from Darby's translations into German and French, and is not consistent in translating *qahal-ecclesia*. Bible study would be easier at times if the same word were used throughout.

Some profound and devout scholars have slipped into the habit of saying *assembly* except when *body* is used in apposition: then they say, "The church, the body". This creates an artificial distinction and ignores the context in which the Holy Spirit selected the Greek word *ecclesia* as the New Testament name for the multitude of people who belong to Christ. As was shown in my former paper, the Septuagint, the most widely read Greek translation of the Old Testament, very frequently used *ecclesia* for the people of God, particularly for the nation

of the chosen people. When the Spirit of God wrote the history and the interpretation and the results of the Incarnation and Atonement, He wrote in Greek and chose this word, already in use for the assembly of God's people, as the ordinary term for the group of believers. One's understanding of the New Testament word should begin here. The fact that it is the body of Christ is not the basic fact about this assembly, but is part of the Assembly's crown.

Neither of us likes many chapter and page headings in the King James Version. Like errors in the Scofield notes, mistaken headings share a danger inseparable from putting human comment on the pages of God's word. In his paper Mr. Leach does not defend the Scofield notes.

We agree that the peace brought by the gospel and referred to in the apostolic benedictions is peace with God through the consciousness of sins forgiven. Whatever may lie in the future —and I have carefully avoided that controversial ground; Dr. Gaebelein was mistaken when he took my paper for post-millenialism; I believe that for nineteen hundred years Christ has been speaking peace to the heathen, to the Gentiles: Zech. 9:10; Eph. 2:17; Isa. 57:19. Through His Spirit, and through His Word, and through His Body, the church, Christ spoke peace to our pagan ancestors, and He has spoken peace to me. Already in every land, from sea to sea and even to the ends of the earth, are some who acknowledge His dominion. In time a final catastrophe will cause every knee to bow and every tongue to confess, but for some that confession will be the sad lament of eternal loss.

Zech. 9:10 foretells political disaster to Israel and spiritual blessing to the Gentiles. Mr. Leach does me an unintentional injustice: I did not claim "complete fulfilment in these Gentile times". After bringing in manifold fulfilment and Gray's law of recurrence, I wrote, "we are justified in claiming these lines for our own age, no matter how much more meaning they contain for the future".

Mr. Leach calls the Westminster position on the church "the common Protestant doctrine", and he does me the honor

of attempting to refute Dr. Charles Hodge before taking up my treatment of the Scofield arguments. We Presbyterians would rejoice if on this point all Protestants stood with us, as we think we stand with the Scriptures; but in our Southland are Baptists who place the church's beginning somewhere in the Galilean ministry, and in the western part of our territory Alexander Campbell's followers date the church's birth from Pentecost. The Darby-Leach distinction between the body of Christ and the house of God, Schofield's between the visible church and the true, and ours between visible and invisible church, are for our age the same. Presbyterians may reread Hodge, III, 547ff, with profit. Dabney gives a compact Scriptural statement at the beginning of his Lect. LXI. For the other view, the clearest and best statement I have found is in a pamphlet by Mr. H. A. Ironside, whom I have heard with pleasure and profit at the Evangelical Theological College: "The Teaching of the So-called Plymouth Brethren: Is It Scriptural?" Loizeaux Bros., New York, p. 5f: " 'Brethren' * * * do *not* believe that the Church existed before Pentencost. They emphatically believe the Church was formed on that day by the Spirit's baptism, uniting saints on earth into one body (1 Cor. 12:13), and to their glorified Head in heaven. Without this there could be no Church in the full New Testament sense * * * Every well-instructed man among them distinguishes carefully between the Church, according to the mind of God, and the Church in its present outward aspect."

We seem to agree that the mystery to which Paul refers in Eph. 3 is the union between Jew and Gentile on a basis of perfect equality, with no subordination for the Gentile who has turned to Christ. Neither of us finds this equality foretold in the Old Testament. The *synsoma,* Eph. 3:6, was something that men had not foreseen.

But while this union on an equal basis in the assembly was a church characteristic not formerly revealed, my position is that the church itself was predicted in the Old Testament. The Septuagint version of the Old Testament is quoted in Heb.

2:12: "I will tell Thy name unto my brethren; in the midst of the church," congregation, assembly "will I praise Thee." Here as elsewhere the Holy Spirit saw to it that, when the New Testament was penned, the word *ecclesia,* with its rich Old Testament context as the meeting or assembly of God's people, was employed. Mr. Leach makes no specific comment on my very inadequate reference to the latter part of Ps. 22, in which testimony in the great congregation, assembly, church, is foretold. On this post-resurrection testimony, as I said, Scofield's note 1, p. 609, is correct. In the midst of His church the Saviour still praises the Father.

The divine choice of *ecclesia,* with its Old Testament background (scores of occurrences give a wealth of connotation), as a great New Testament word indicates the continuity of the church, both visible and invisible. Employing Mr. Leach's terminology to express an idea foreign to him, the nation as the visible body of people bearing God's name is continued as the house of God; the remnant or true church abides as the body of Christ. A continuous brick pavement is composed of thousands of individual bricks to each city block; a change in the color of the brick or in the width of the street may occur without breaking the continuity of the pavement. The continuity of the church, like growth from adolescence to manhood, like graduation from school, like a maiden's marriage, is not inconsonant with change.

My paragraph on Matt. 16:18, "On this rock I will build My church", must be very awkward. Men who concur with my major position have written me letters about their dissatisfaction with what I said about this verse, and Mr. Leach finds that I have evaded the force of the future tense. Yet the writer of that paragraph still believes that, "In a very real sense the body of people assembled together upon the great fact of Jesus' Messiahship, which Peter had just confessed and which Martha confessed under more trying circumstances (John 11:27), forms a body which is peculiarly His own * * * A church was already in existence * * * According to the Scriptures, a Church already existed: Christ was about

to increase the privileges of the Church both in this world and in the heavenly places (Eph. 1:3)."

One may hesitate about the future translation, "I will build", if one believes, as I do, that Jesus spoke to Peter in Aramaic (v. Gaebelein on Matthew, Intr., p. 4). The Aramaic form would have been imperfect, which may mean, "I have been building", or, "I am building * * * and the gates of the place of the dead are not strong enough to hold against it".

But I accept the Greek text of Matthew as inspired. The word *oikodomeso* is in the future tense, "I will build", or better "I shall build". There is no particular stress on the first personal subject.

The future *oikodomeso,* of course, comes from the verb *oikodomeo, build.* Originally this meant *build a house;* in the Septuagint it translates the Hebrew *banah;* and its noun constituent, *oikos,* and the cognate *oikia,* translate the Hebrew *bayith, beth, house.* In general *oikodomeo* means *build.* Among its 300 occurrences in the Septuagint are Gen. 2:22, "And God built the rib which He took from Adam into a woman"; Zech. 6:12, 15, "Behold a Man Whose name is Branch; and He shall spring up from underneath"; (or, "Whose name is Shoot; and He shall shoot forth from underneath"); "and build the house of the Lord * * * and they that are far from them shall come and build in the house of the Lord".

The inspired words, we shall agree, are *oikodomeo mou ten ecclesian.* The fourscore uses of *ecclesia* in the Septuagint, which have been treated at length elsewhere, form part of the broad context; so do the other uses of *ecclesia* and *oikodomeo* in the New Testament.

"I shall build," *oikodomeso,* does not necessarily mean that the building has not yet been begun. The Man Whose name is Branch is described as building a house; after a time men come from afar and build on the same house. The verb *oikodomeo* pictures a process, not necessarily a new beginning. Among the 39 occurrences of this verb, uncompounded, in the New Testament, are the following:

Building upon a foundation: Matt. 7:24, 26; Rom. 15:20; includes digging and laying the foundation, Luke 6:48.

The builders (present particle): Matt. 21:42; also Mark 12:10, Luke 20:17, Acts 4:11, 1 Pet. 2:7.

Rebuilding something just torn down: Matt. 26:61; 27:40; Mark 14:58; 15:29; Gal. 2:18.

With especial emphasis on the process: John 2:20; and perhaps Luke 17:28.

Building up the existing church: Acts 9:31; 1 Cor. 14:4b.

Similarly of that which already exists: 1 Cor. 8:1, 10; 10:23; 14:4a, 17; 1 Thes. 5:11; 1 Pet. 2:5.

After looking up these references, especially the last ten or eleven, one would be rash to insist, even with Thayer's Lexicon for ally, that Matt. 16:18 must mean "found" and not by any possibility "build up".

Those who are redeemed by the blood of Christ constitute the church. The church consists of people. Calvin, in the Dedication of his Institutes, quotes Hilary: "You have an improper attachment to walls; your veneration for the church of God is misplaced on houses and things." It is quite likely that Calvin and Hilary would accuse some of us of an improper attachment to our church courts, to local histories of controversy, to various movements, and to human agencies honestly organized to obey the will of God and sincerely trying to do so.

We look forward to membership some day in a perfect church, the Church Triumphant. Now we belong to the Church Militant. We are to share in its life, in the mutual life of its members, in its life as it touches the world without. So far as the local church is concerned, those who help the church perform its God-given task are those who pray, those who testify, those who work (in the technical sense: they teach classes, officer organizations, welcome visitors, visit the sick), those who give, and those who come to worship in the fellowship of believers.

If we employ the word church at all, it is contrary to Bible usage to deny that word to the Old Testament saints. Against

Darby I again quote Darby's words: "Still it is my duty, as well as my privilege, to * * * call by the right name what God had called by name in Scripture."

As a matter of fact, however, the church since Pentecost is both something old and something new. The continuity is partly shown by the fact that the Divine Author of the New Testament selected the word *ecclesia,* well-known to Greek-speaking Jews of the apostolic age from its frequent use in their Greek Old Testament, to remain in use as a designation for the group of disciples whom outsiders were to name Christians. The difference is shown by the blessed privileges that now belong to those who come unto God through the Redeemer and His precious blood, shed for our sins.

Much more fully than before the Incarnation, in a way better for His people than when He was present in the flesh, Christ is now present in His church on earth.

The Risen Saviour is present with us in Spirit. The Lord rose from the tomb, ascended into glory, and now is in heaven, interceding. He takes our side, He intervenes in our behalf. He is our Paraclete, our Advocate, our Representative, as well as our King ruling and defending us. The mundane part of this work He does by the Holy Spirit Whom He has sent to dwell in believers. The Spirit is our Paraclete here, Christ's Advocate and Representative. He dwells in each believer; He dwells especially in the group. Where two or three of us are gathered together in the Saviour's name, there He is in the midst. This last promise, in my humble opinion, contains a root of the beautiful teaching of the Pauline epistles, that we, the assembly, the church, form on earth the body of Christ.

The Risen Saviour is present with us in Word. We have a metaphor that expresses a reality: "If My words abide in you." We can have Christ's words, including perhaps words about Him written after His ascension by the inspiration of His Spirit, dwelling in our hearts and controlling our lives. We possess a record of what He said. We have the key to

interpret what has been said of Him (cf. 1 Pet. 1:10f; Luke 24:25ff; Acts 8:34).

The Risen Saviour is also present with us in body. Our bodies, the bodies of individual Christians, are temples of the Holy Ghost. But here is an additional teaching: that we together form a body, of which each of us is a member and Christ is the Head. The body is the church, and the church is Christ's body. Where the church is, there is a portion of the body of Christ, in which body He is present. The body, the church, is a fleshly tabernacle through which the Head and Spirit can communicate with the worldly environment.

The Incarnate Christ, the Jesus Who walked and taught in Galilee, had a body in which He suffered (Heb. 10:5, 10). In this body, in His flesh, in His own person, He abolished the enmity between Jew and Gentile, making of the twain one new man, that He might reconcile both unto God by the Cross. Before His body was lifted up, broken, and buried, before it was raised up and finally taken up and a cloud received it out of the disciples' sight, He had indicated to His closest followers that He would be present not merely with and among them but dwelling within them. They were to receive the Holy Spirit, Who would be the Personal Representative or Agent of Christ, and Who as Jesus spoke was dwelling *with them* (John 14:17: both the Second and the Third Persons of the Trinity were present at that supper, cf. John 1:32), and was to be *in them*. The departure of Jesus was to open the way for this fuller coming of the Spirit Whom He and the Father were to send. That first body, glorified, is no longer on earth. The body which He has here now is the church, which the Absent Lord permeates through His Spirit.

The body is the instrument through which soul and spirit can communicate with the world. It is a tabernacle, a flimsy dwelling, an earthly house. At present the Glorified Christ has a body on earth, one means of communication with the world of mortals, a body through which He makes Himself known and reveals His saving grace, a body whose features and members are designed to reveal the workings of the in-

visible Spirit of Christ within. Ancient Israel had a mission of preserving the faith that in Abraham's seed all the nations of the earth should be blessed. Our mission is to make the Saviour, the Seed of Abraham, known to all men. In this task we have fellowship in the body, fellowship with those other members in whom He is present. Since He is in my brethren, He may speak to me through them. Often He blesses that way.

This doctrine that the church is the body of Christ now present in the world is one of great practical value, and as such is affectionately elaborated by Paul. In 1 Cor. 12 it is developed from simile (vs. 12) to metaphor (vs. 27). All the brothers (church members) are members of one body: they ought to recognize that fact, to be united in co-operation and sympathy, and to recognize that gifts such as prophecy, teaching, healing, and tongues are to be used as divine appointments for the whole organism rather than as individual possessions. The same doctrine appears more briefly as a simile in the twelfth of Romans. The brethren are besought by the mercies of God to present their bodies a living sacrifice. Then, as a transition between the principle of proving the will of God (cf. 1 Thes. 5:21f) and the seven detailed examples of gifts such as prophecy, exhortation and mercy (Rom. 12:6-8), Paul gives a warning against thinking too highly of oneself; and compares the whole aggregate to one body in Christ, the individuals being everyone members one of another.

Years later Paul the prisoner writes, Col. 1:18, that Christ is the head of the body, the church; and goes on to rejoice in the prisoner's sufferings "for His body's sake, which is the church". The headship of the body is stressed. The doctrine of the body, especially here and in 1 Corinthians, presents our union with Christ and the strong tie that binds us to one another. The more that modern science teaches us about the body, about cells, endocrines, intersusception, nerves and reflexes, secretions and interrelationships, and the more that we learn about the functions of the body and about its enemies, the richer becomes our understanding of this analogy.

The teaching about the church as the body of Christ is very fully developed in Ephesians, companion epistle to Colossians. Paul expounds the mystery of the oneness of Jew and Gentile in Christ. This mystery, that Jew and Gentile are of the same body, Christ in the Gentiles the hope of glory, is now made known unto the saints (Col. 1:26f) by the Spirit's revelation to the apostles and prophets (Eph. 3:5), and of this truth Paul is made a minister (Eph. 3:7; Col. 1:25), according to the gift of God's grace and to God's plan for managing His household. In one sentence (Eph. 2:19-22), Jesus Christ is both the architect by Whom the whole building is harmoniously put together, by Whom we are built together (*sunoikodomeisthe*) into God's dwelling in the Spirit; and also the chief cornerstone, while we are being built up on (*epoikodomethentes*) the foundation of the apostles and prophets. The church is also the body, Christ reincarnate; Christ is the head; the church is growing toward its full size, the stature of the full grown man, the complete body of Christ when all the members are perfected; love is a means of growth (Eph. 4:14ff).

This church teaching of Paul, especially in the prison epistles, has been, by somewhat of an effort, called a second revelation. But Paul was not the only one to receive it directly from God, Eph. 3:5; ch. Rom. 16:26. To me it seems a beautiful development, from some words of Jesus recorded in the gospels, through His words to Paul on the road to Damascus (identifying Himself with the church, "Why persecutest thou Me?"), on through earlier epistles into the richness of the prison letters.

The church since Pentecost has an important place in God's plan and a part in the earlier portion of God's book, If there be any parenthesis in the working out of God's scheme of redemption, look for it in the Law, which reigned from Moses to the Cross, but was antedated by and overruled by the promise made to Abraham. The Law was an apparent return to the covenant of works (Ex. 19:5-8; 24:3-8; cf. 32:8), apparent, I say, because the ceremonial system which God in His mercy

made a part of the Law provided for atonement and remission through the shedding of blood. The blood of goats and bulls typifies the blood of Jesus Christ. The faith required was, in general, faith in God and in His promise.

When an exegete distinguishes too sharply between the church that included Abraham, David and other Old Testament worthies, and the church on earth in our age, he is dividing the word of truth, but perhaps not rightly dividing the word of truth (2 Tim. 2:15: the Greek is *orthotomounta, cutting straight, handling correctly;* I take this to mean that the workman that needeth not to be ashamed is the pastor who feeds his flock properly, to each the appropriate food, be it comfort, or invitation, or rebuke, or praise, Luke 12:42-44).

Our Southern Presbyterian Church has regarded herself as a witness-bearing church, with the Westminster Standards serving as a bond of union and their system as the test of ministerial orthodoxy. Some now fear that our faithfulness and candor in creed-subscription may be endangered by so-called liberalism and modernism. Perhaps my nose is oversharp: the rest of this paragraph is offered with great reserve, and with no desire to offend or to accuse. Dr. C. I. Scofield was a welcome member of our Presbytery of Paris during the last years of his useful life. But the Westminster ecclesiology is as definite as its anthropology, though briefly put in the Confession of Faith. It is barely possible, is it not, that our united testimony and our mutual frankness may be in danger from ministers who put certain notes, which Dr. Schofield wrote for his edition of the Bible, above the system of doctrine to which they are bound by covenant. The Schofield school is sound on the great doctrines of grace, but whoever heard one say frankly to presbytery: "I accept your Calvinistic theology, anthropology, soteriology, as adequately and accurately setting forth the data of Scriptures; but I reject your definition of the church?" The difference need not keep a man from our ministry, but surely evangelicals and fundamentalists should set the example of mental honesty and covenant candor.

While the church is one in all ages, consisting of those who

are saved by grace from sin into eternal life through the blood of the Son of God Who died on the Cross, we do enjoy some possessions which did not belong to Abraham, nor to David, nor to John the Baptist. The remarkable series of events that began with the Incarnation, continued through the ministry of Jesus on earth, culminated in His Death, Resurrection, and Ascension, and included Pentecost, endowed the church with at least seven great privileges. This paper, already overlong, will be concluded by listing some of the wonderful things which God has given us since that chain of miraculous happenings which stretched from the Annunciation through Pentecost, with its highest points a Cross and an empty tomb.

The church did exist in Old Testament times. The visible national organization of ancient Israel was the crate for the true church. Within were packed God's saints, the seven thousand who had not bowed the knee to Baal, the remnant.

In due time Jesus was born. He lived, He taught, He died for our sins, a voluntary sacrifice without blemish. He arose from the dead. He appeared to His own and made hard things plain. Then He reascended to heaven and poured out His Spirit upon the members of His true church on earth.

Jesus is a Rock. The bottom of this great Stone, on which the whole rests, is His true deity. The top is His humanity, by which we may touch Him. The ends, perhaps, are His words and deeds. The sides are two great facts, His death and His resurrection. Since this Foundation is laid, or since this Stone has become the head of the corner, we lively stones are distinguished from Abraham, David, Isaiah and Haggai, who were put in place before us, by seven marks.

1. More Knowledge. We know the significant events that separate our time from theirs. We know that a Saviour, Christ the Lord, was born at Bethlehem of a virgin mother, and that He was the Son of David and the Seed of Abraham and the Seed of the Woman. We know a little of His childhood, much of His manhood. We can read His words and learn of His grace and truth. We know that He foretold His death; He came to seek and to save the lost; He came not to be minis-

tered unto as a political ruler but to minister, and to give His life for a ransom for many; innocent, He bore on the Cross the sins of the world. We know that He died, that He was buried, that He rose again. We know that He is in heaven now to speak in our favor and to send us help.

We have also more detailed information as to His will for His followers. When Jesus was about to go out of the world, He prayed (John 17:11, 15, 17, 21, 23f) that those whom He was leaving in the world might be kept through the Father's name, kept from evil, sanctified, united, made perfect in one, and finally brought to Jesus to behold His glory. After the resurrection He commanded them to be His witnesses when the Holy Spirit should come upon them. On Pentecost they were not merely baptized with the Holy Ghost poured out from heaven but filled, and they began that mission of witnessing for Jesus which is still the task of the church militant.

2. Clearer Faith in the Unseen. A whole religious denomination among the Jews of our Lord's day denied the resurrection and the existence of angel and spirit. But there is no room for Sadducees among Christians. Christ has risen, the first fruits from the dead; and we know that we shall rise, too. Believers who have gone out of this world, though absent from their bodies, are present with the Lord. We are dead while we remain alive, and our life is hid with Christ in God. We do not see Him, but Christ lives now and forever. Our Heavenly Father watches over us.

3. Brighter Hope. To many believers hope is the great motive for Christian living. It is possible to classify active children of God roughly into faith-Christians, hope-Christians, and love-Christians, subdividing the last into those whose main dynamic comes from their love for God and those who chiefly love their fellowmen. A balanced Christian would like to hold membership in each of these lodges. Hope may center on future life, on the resurrection of the body, on acquittal in the day of judgment, on reunion with loved ones, on freedom from the presence of sin, on being with the Lord, on the joys of

heaven, on Christ's return, on the defeat of Satan, on the triumph of good over evil, on various other predicted events: certainly we have more to hope for and can hope more intelligently than could some long ago.

4. Jesus Christ as the Center of Everything. About Him all revolves. To Him each spoke is attached. Calvinistic theology may be theocentric, and Calvinistic religion leans heavily on God's plan and special providence; but Christian living is Christocentric.

In this we have a great advantage over the church in ancient Israel. For it seems quite likely that the wealth of types and predictions of the Messiah which fill the pages of the Old Testament seemed far leaner to the pious believer before the Advent. There is no evidence, I believe, that the fifty-third of Isaiah was recognized as Messianic. But now, enlightened by the gospel, we find Christ all through the Law, the Former and the Latter Prophets, and the Writings.

Jesus is the center: that is the important thing. In no other name is there salvation. In Him is life. He is Creator, Redeemer, Restorer. The most modern philosophy need not turn one away from Him. Are you a relativist? Jesus Christ is a fixed point, the same yesterday, today and forever. Are you less intensely up-to-date, holding some form of theistic organic evolution? The hand of Jesus is outstretched to help you

> "Move upward, working out the beast,
> And let the ape and tiger die."

The church's highest title is The Bride of Christ. Most of its meaning is in the future, when He will take the church unto Himself; though it is based upon the glorious historical fact that Christ loved the church and gave Himself for it. The next highest title, it seems to me, is The Body of Christ. This also has a shining future, but for the actual present it is full of use and meaning: union, fellowship, service, life.

5. The Indwelling Spirit. He abides in each and in all of those who belong to the Lord. The Spirit of God was active

in former times, but the record is not sufficient for very systematic treatment. He entered intimately into some men. He *put on, labhash,* wore as a garment, three men: Gideon, who won a great victory over fearful odds; Amasai, who reassured David in the wilderness with a beautiful greeting of peace; and Zechariah the son of Jehoida, whose ministry was outwardly a failure but whose testimony was true and brave. But now the Holy Spirit is poured out freely; each believer is baptized by Him into the one body. He dwells in each child of God.

Moreover the blessings promised us are less in the realm of things and more in the area of soul and spirit. We have no covenant of an earthly promised land. Worldly, temporal affairs are not our chief concern, but rather affections, disposition, character, grace and graces. Col. 1:13; Rom. 14:17: surely we of this age ought to live according to God in the Spirit, 1 Pet. 4:6.

6. Sweeter Fellowship, and Much Broader. For us there are no Gentiles to be kept outside a wall. All men are divided into two classes. First there are the brethren, the saints, those of the household of faith. Second, there are all others: every one whom we can reach is our neighbor, to be loved as ourself and sought as a brother. The true church grows by individuals being born again. The visible church grows by individuals joining individual churches. Our happy privilege is to enjoy fellowship with all of God's own, which is the catholicity of the church. To Presbyterians this is very precious, and we make much of it. Our duty is to invite outsiders, publicans and heathen, into our fellowship.

Queen Candace's treasurer journeyed from far Ethiopia to Jerusalem to worship. There he learned that the Law, Deut. 23:1, kept the eunuch from entering into the assembly of the Lord (the Hebrew might be fairly translated, *Jehovah's church*). I take it that the Jews would not let him approach the temple. Disappointed but still seeking, as he returned through the desert he was reading Isaiah in Greek, the Septuagint. Chapter fifty-two begins with what the eunuch must

have understood as a promise to Zion that such as he should be kept out (52:1). For Israel, God's people, most of that chapter is of joy and redemption. In the eunuch's copy verse 15 read, "So shall he startle many nations", instead of "sprinkle", which implies cleansing for foreigners. The Ethiopian was lost in the difficulties of chapter fifty-three when Philip joined him. Philip, fresh from a blessed ministry in Samaria, could take him through chapter fifty-three, through the invitation in chapter fifty-five, on into the promise to foreigners, eunuchs, and all people, 56:1-8. The ministry of Philip was a part of the process by which Peter, John and the rest were to learn that on the Gentiles also was poured out the gift of the Holy Spirit, that foreign believers were to be received into fellowship. All were baptized into one communion of brethren. The church was still being built, Acts 9:31. In Christ there are no differences of color, worldly condition, or race.

In the weakness of the flesh Christians often fail and have often failed in fellowship. But it is characteristic of our holy and true Christian religion that its followers can learn to differ without killing friendship, and can argue in love.

The ground of our fellowship with one another is the fellowship we have with Christ. The tie between two Christians is the line that passes through the Lord Jesus, for each is connected to Him. By way of Him, our Mediator, each of us always has free approach to the Father.

7. A Larger Mission. The church is to grow, to take in more souls; to testify to Jesus and win men and women and boys and girls for Him; to get His people together. Our mission is to all the world. Expansion is the word: the true church is no longer held in by a crate of nationalism. The Spirit maintains life in the church and makes growth possible.

Some nineteen centuries ago a supernatural power wrought a mighty work in this world. Angelic messengers brought glad tidings. A tiny human form lay in a virgin mother's arms, and the Godhead had entered into human life. Yea, the Son of God was infant, boy and man: a carpenter. Then came

His ministry, accompanied by a miraculous power used chiefly for others; He went about doing good. Rejected by His own, He laid down His life for our sakes; Diety suffering for human guilt. The body was buried; but the stone was rolled away, and an empty tomb showed the place where the Prince of Life had lain. He Who had died was alive, and He made Himself known to those who loved Him. Then the body went into the clouds. But soon in full measure came the Spirit to carry on His work. And that Holy Spirit calls upon us to yield ourselves to His leadership and join our testimony to the task.

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THE BIBLE.

KNOWING THE BIBLE. *By Raymond C. Knox.* The Macmillan Company, New York. Pp. 277. $1.75. The purpose of this book is to help school and college students as well as the general reader to approach the study of the Bible from the historical point of view. The books are studied in their historical sequence with the purpose of bringing out the religious development through the centuries. Each book has a short introduction, giving its setting, which is followed by a question outline and references for further reading and study. The ten-page bibliography, together with the references under each book, make an unusually fine survey of the best literature on the Bible. It is a splendid book of its kind, but like most books of this nature is written from the liberal point of view. H. S. T.

THE TEACHER'S COMMENTARY. *Edited by Hugh Martin, M. A.* Harper & Bros., New York. Pp. 430. $2.50. Of course no one could expect an exhaustive commentary on the Bible in a book of this size, but it is amazing the amount of useful matter contained between its covers. It is an important book from several points of view. It is the first commentary on the Scriptures to be written from the standpoint of Religious Education. Each of its contributors are leaders in Religious Education in England. It is the only commentary to this time that is specially designed for the use of teachers in every department of the church school. Throughout the book portions of Scripture for the various ages of childhood are pointed out. It is the first commentary to which women have made a large and important contribution. Of the forty-one contributors to this volume, twenty are women. Most of the commentaries are written by women. These women show themselves to be thoroughly acquainted with all the literature of their subjects. We are brought to see that the women leaders in Religious Education in England are comfortably at home amid Biblical learning and scholarship.

The point of view of this commentary is that of modern criticism. It is interesting to see that the very atmosphere of English religious instruction for people of all ages is that of modern scholarship. The results of Biblical criticism are quietly accepted without seeming to interfere in the least with the importance of the Bible as the source book of spiritual truth. In this book the atmosphere of criticism fades into that of religion. One is impressed by the spiritual emphasis of this commentary as a whole, though it treats only of salient points. I found the New Testament portion of particular value. The articles on various Bible subjects are the work of scholars, and must be given consideration whether we agree or not. The introductions are always instructive. There is a vast treasure of helpful and useful information in this book for anyone who would not be disturbed by its critical views. If any minister wants a handy compendium of the views of modern historical criticism of the Bible, he will find this book about what he is looking for. This is its big value for the minister. I would hesitate to recommend this commentary to our Sunday-school teachers unless they have a sufficient understanding of modern views so as not to be disturbed by them, and have the ability to discriminate the wheat from the chaff. We have many such teachers in our church schools who will find this book a handy source of information. J. C. S.

A MODERN VIEW OF THE OLD TESTAMENT. *By William G. Shute.* The Macmillan Company, New York. Pp. 151. $1.50. This is a good short account of the origin and growth of the Old Testament from the modern critical point of view. In a short sketch such as this

the author can only give conclusions. While not all scholars would agree with these conclusions, they are in the main the generally accepted position of modern critical scholarship. H. S. T.

THE PLACE OF THE OLD TESTAMENT IN MODERN RESEARCH. *An Inaugural Lecture by Stanley Arthur Cook, Litt. D., Regius Professor of Hebrew in the University of Cambridge.* Cambridge, at the University Press, New York. The Macmillan Company. 60 cents. Readers of articles in the Encyclopaedia Britannica on Old Testament subjects will recall the frequent recurrence of the initials S. A. C. Well, here is S. A. C. being inaugurated Professor of Hebrew in Cambridge last May. Four points made in this brief lecture are noteworthy. One is the testimony (induced no doubt by his study of the Old Testament) to the evidences of "divine process" throughout history. Another is the statement that the rights of Biblical criticism have been generally recognized—a fact "more sweeping and fundamental" than the rejection of any particular critical conclusion. A third is that while the evolutionary way of looking at things (including Hebrew religion) is indispensable, the best theory has never yet been found. "Every writer, whatever his standpoint, must ignore much evidence that conflicts with or contradicts the data upon which he relies." And finally he concludes that the Old Testament has an organic place in modern research because of the "unique contribution it makes to a deeper knowledge of ourselves." Even those who find more in the Old Testament than this will be glad to find so distinguished a scholar agreeing with what they have already come to believe. K. J. F.

THE PEOPLE OF ANCIENT ISRAEL. *By Dorothy Mills.* Charles Scribner's Sons, New York. Pp. 192. $1.75. The purpose of this book is to tell the story of the Hebrew people from the earliest times to A. D. 70, emphasizing their social life and customs, their contacts with other nations and the growth of their idea of God. The author has accomplished the difficult task of giving a readable summary of the Old Testament. The chief defect is the frequent omission of important facts in condensing the narratives which often changes their meaning. H. S. T.

WINDOWS IN MATTHEW. *By James Austin Richards.* Ray Long and Richard R. Smith, New York City. $1.50. Pp. 164. This book is composed entirely of short, crisp, interesting comments upon brief quotations from Matthew's Gospel. Many of them are exceedingly arresting and suggestive. The book is well conditioned physically and is quite readable. It has value as a practical commentary upon these passages, which are indexed in the table of contents. The author

seems to shy away from the sound and usual view of inspiration. On page 101 he speaks of an "editorial note" where Mark refers to our Lord as the Son of Man. If we can blend the thought of Messiahship with Jesus' claim to Deity, they are both certainly present in that chapter. He speaks also of certain "slips" in Mathew and tells how Matthew "forgot to revise the language" (page 133). There is a distressing lack of emphasis upon the atoning work of our Lord as our substitute. If one keeps his eyes open as he looks through these "windows" and reads with discretion, there is much suggestive material in the book. S. McP. G.

AGELESS STORIES. *By the Rev. G. D. Rosenthal.* Edward S. Gorham, Inc., New York. Pp. 247. English price, 6 shillings. In this book we find a series of most interesting expositions of nine parables which are concerned with people. The parables of the Prodigal Son and of the Ten Virgins are considered at great length—these two expositions take up two-thirds of the book. These studies are exhaustive from a practical standpoint. It is the purpose of the author to study the parables in their psychological bearings as revealing human behavior, and to apply their ethical teachings to the changed conditions of modern life. In this respect he has done a splendid piece of work that makes his book of value to the preacher. There is not a dull page in this book. The book is English in that its atmosphere is English. Its background is that of Anglo-Catholicism, and throughout its pages there is a profound spiritual tone that brings the reader close to God. This has been to me one of the most helpful books I have read in a long while. J. C. S.

THE PRAYER LIFE AND TEACHINGS OF JESUS. *By Albert Cassel Wieand.* Fleming H. Revell, New York City. Price $1.75. Pp. 172. This volume by Dr. Wieand is a study book on the prayer life of our Lord and His teachings about prayer. The Preface gives a description of prayer and declares this book's purpose in the realm of prayer. The book consists of a series of searching and inspiring questions upon each section of Scripture treated. It calls for the reading of large areas of the Bible that have bearing upon the immediate study. The questions on each study profoundly exhaust the truth to be gathered from the text. These questions stimulate intense personal application and tremendously enlarge the horizon of our conception of prayer, its place in the Christian's life and its place in the life of our Lord. Such titles as "Our Lord's Prayer Before Choosing His Apostles," "Jesus Overflowing With Joy in Prayer to the Father," "Prayer Coupled With Watching in Order to Faithfulness," "Prayer Is Not a Reality, But Mere Hypocrisy Where There Is a Wicked Life," indicate the deeply spiritual drive of the book and its searching of the finer things of the Faith. S. McP. G.

JOHN: DISCIPLE, EVANGELIST, APOSTLE. *By Walter Dallmann.* Concordia Publishing House, St. Louis, Mo. Seven colored plates and one hundred and nine half-tone engravings. Pp. 378. $4.50. This is most emphatically a book for the family, a book to be left on the table in the living room, to be read by young and old devotionally. Part One describes John's life, as found in the Gospels, in the Acts, in Christian tradition; Part Two presents John's Gospel, the exact wording or simple paraphrase, with apt application, brief but pregnant explanation, and poetical or historical embellishment; Part Three gives in similar fashion the Epistles of John. Dr. Dallman writes simply, reverently, and evangelically. He is thoroughly orthodox, accepting traditions which are generally discounted, and leaving the reader with the impression that modern scholarship is agreed on the Johannine authorship. The book is beautifully printed and splendidly illustrated. It is not a book for the study, but certainly one that should be found in the home. It will deepen and enrich the spiritual life and increase one's love and understanding of the beloved disciple. E. T. T.

ST. PAUL'S LIFE AND LETTERS. *By Andrew C. Baird, D. D., B. Sc., Regius Professor of Divinity and Biblical Criticism at the University of Aberdeen.* Scribner's. 40 cents. This is one of T. & T. Clark's "Primers for Teachers and Senior Bible Class Students". Its 141 pages are remarkably concise, making a very usable textbook for Church school or elementary college classes. The author does not attempt to go into the many disputed questions, summing up the arguments briefly on the side he adopts, still more briefly on the opposite side. There is no bibliography; this would have to be supplied by the teacher. A complete life of Paul is presented, the author accepting as genuine all thirteen of his letters. It is probable that exceptions could be taken to some portions of the chapter on *Romans*, but in the main the treatment is as conservative as it is clear and informing. K. J. F.

PAUL THE SOWER: A STUDY OF THE PURPOSE AND MEANING OF THE EPISTLE TO THE ROMANS. *By Allan R. Brown.* Fleming H. Revell Co., New York City. 132 pages. $1.25. Quaker pens obtain more Presbyterian readers than they did a few years ago. A denomination that can furnish a man for the White House, an Arthur Stanley Eddington at Cambridge to expound Einstein and astronomy, and a Rufus M. Jones of Haverford as the chief Christian proponent of mysticism, is entitled to be heard and read. The reader could be anti-Hoover in politics, non-Jonesian in theology (perhaps because he is sub-Jonesian in experience), and a neo-Hamiltonian dualist who admires relativity with all his dull ignorance, who doubts the exist-

ence of ether, and who on metaphysical grounds cannot see why in a changing universe of speeding objects the speed of light is constant; and yet he finds his heart warmed and his mind clearer when he limps behind the followers of the Inner Light.

This very attractive book about the great apostle and his great epistle was written by a New York lawyer. His pages are full of fresh and valuable matter. A rich Christian experience is revealed in Paul, with the desire to get other people to share this wealth; something of the same sort is revealed in Mr. Brown. The writer's opinions are positive, integrated, sometimes mistaken, but always interesting. The queer diagram of the epistle is most delightful—and helpful. The viewpoint is rather anti-theological; other parts of the New Testament than Paul's epistles are neglected; there is a lack of intellectual rigor. But here is rich meat if you will separate it from the shells. W. T. R.

THE CLIMAX OF REVELATION. *By Rev. Julian Scales Sibley, D. D.* Fleming H. Revell Co., New York. Pp. 175. $1.50. Dr. Sibley is of our own Assembly, the honored pastor of the First Presbyterian Church, Shelbyville, Tenn. In this book of eleven chapters he presents a study of the fundamentals of our faith, unfolding carefully and thoughtfully the great doctrines of Christ. In this day, when so much is written with the question marks of scepticism in it, it is refreshing to peruse the pages of a book like this, where the truth is stated with such clearness and conviction. It would make splendid reading for the family circle. It is heartily commended.

J. F. H.

WORD PICTURES IN THE NEW TESTAMENT. *By A. T. Robertson.* Ray Long and Richard R. Smith, Inc., New York. Pp. 451. $3.50. This book is Volume V in Dr. Robertson's invaluable contribution to the study and understanding of the New Testament. It takes up the Fourth Gospel and the Epistle to the Hebrews, and is characterized by the same high excellence of scholarship and understanding of the New Testament writings which met us in the earlier volumes of this series. We commend it most cordially to all who would enter more fully into the understanding and appreciation of the two books with which it deals. D. W. R.

COMPARATIVE RELIGION.

FAITH, HOPE AND CHARITY IN PRIMITIVE RELIGIONS. *By R. R. Marett.* The Macmillan Company, New York. Pp. 236. $3.00. Dr. Marett, distinguished as an anthropologist rather than as a specialist in the sphere of comparative religion, in 1909 published "The Threshold of Religion", in which he describes comparative religion as "a branch of Social Psychology", and holds that the method of research in comparative religion is psychological. In the present book the author looks lightly upon the mental powers and processes of the primitive peoples; and decides that the element of outstanding value in the religion of the savage is the feeling. It is the feeling which assures the primitive man that he is in contact with some higher power or powers. Revelations are not made to the uncivilized man, and his claims to inspiration are not to be seriously taken. In primitive religions ritual acting predominates over thinking. "Religion, according to the savage, is essentially something that you do." In primitive religion *hope* stands first—it is the thing most essential to the biological will to live. Religion itself is an intensified expression of the will to live; and a positive hopefulness is the basic element in it. Hope, and not fear, is the mother of religion; and the stimulation of hope is the chief function of religion in all its phases. The element of fear also enters into religion, inducing a needful caution and exerting a chastening force directly helpful to the good life. Faith also plays a part in primitive religion. It rests on a faith in tradition. Primitive faith, however, is simple credulity, issuing in rigid conformity to custom, blind allegiance to convention. Charity also plays its part. "Charity is no late message sent down to civilized folk from heaven. It is something that whispers in the very life-blood of the race; as if it were the tender voice of the earth-mother bidding us remember that we are all her children." Dr. Marett also considers lust, cruelty, conscience, curiosity and admiration; and shows how all here together, with hope, fear, faith and charity, combine to lift man into spiritual fellowships. The book is characterized by scholarly insight and an amazing erudition. The style is unusually clear and the material presented is of fascinating interest. D. W. R.

TABOO, MAGIC, SPIRITS. A STUDY OF PRIMITIVE ELEMENTS IN ROMAN RELIGION. *By Eli Edward Burruss.* The Macmillan Company, New York. Pp. 240. Detailed index. $2.50. To the ordinary reader the material assembled in this book will have only an antiquarian interest. The student of religions will find here an abridged "Golden Bough" of Roman religion. The author deals with the whole field of primitive Roman religion and superstitions, presenting such

topics as Mana, Magic, Animism and Naturalism, Taboos, Magic Acts, Incantation and Prayer. The method is scholarly, the style clear and inviting. The book should meet with a ready reception among students of primitive religious ideas and social customs.

D. W. R.

MYSTICISM EAST AND WEST. *By Rudolf Otto.* The Macmillan Company, New York. Pp. 262. $3.50. This highly interesting and illuminating book is a comparative analysis of the nature of religious mysticism, based upon the study of the two principal classic types of Eastern and Western mystical experience and teaching—the Indian Sankara and the German Meister Eckhart. Sankara is by many regarded as the greatest philosopher of India; and Eckhart was the creator of an original philosophical system.

Professor Otto, in the first half of his study, shows that the experiences of Sankara are of the same kind as those of Eckhart, and that both men use almost the same terms in describing their experiences. Both men give their teachings very largely in the form of commentaries on the holy writings of their respective religious communions: Sankara on the Upanishads, especially the Bhagavad Gita, and Eckhart on the books of the Christian Bible. Both use the same method of exposition: "They force the old texts into the service of their own doctrines." In their attitude to mystical experience, in the speculation which grows out of this experience, and in the impulses which guide this speculation, Dr. Otto finds a close kinship between the souls of Oriental and Occidental. The systems of Sankara and Eckhart both rest upon a common theistic basis, and "however high their mystical speculation soars, they never deny the ground upon which they stand".

In the second half of the book the author shows that while these two masters of the East and the West are not different in their quest of the Absolute, they are greatly unlike when they turn to face the world in which we live. Sankara, with the philosophical and religious background of India, teaches that the world is a delusion and a snare of which we must be rid. Eckhart, on the other hand, would have us "apply our mystical knowledge of the presence of God to the practical redemption of men and the healing of humanity's wounds". Eckhart rises superior to Sankara in that he discovers "the rich indwelling life of the 'soul' ", and becomes "a leader and physician of souls". The mysticism of Sankara has no ethic—it is a-moral. The redeemed man is removed from all works, both good and evil. "He leaves all activity and reposes in oneness." With Eckhart, on the contrary, "what we have gathered in contemplation we give out in love". His mysticism leads to the surrender of the personal will to the active and eternal will. D. W. R.

HISTORY—MISSIONS.

RELIGIOUS BACKGROUNDS OF EARLY CHRISTIANITY. *By Frank H. Marshall.* The Bethany Press, St. Louis. Pp. 315. Professor Marshall holds that the time and attention hitherto devoted to the Mystery Religions and to Palestinian Judaism have not equaled the importance of these subjects as aids to the interpretation of the New Testament. "Too often interpreters have pitted the Church against the Hellenic schools of philosophy, systems that were outgrown and practically dead when Christianity entered the arena. The real battle of Jesus was with the Judaism of his day. . . . (And) the battle of Paul was not so much with the Greek schools of thought as with the Mystery cults, with their dead and risen Saviour gods." In this book the author furnishes information concerning these and allied subjects, most of which is available elsewhere (there is new information on Mithraism, Christianity's most dangerous rival, not hitherto available except in the untranslated works of Franz Cumont), but which is nowhere else gathered together into a single volume. This is therefore a most useful and handy book. Though noting the many parallels between the Mystery Religions and Christianity, Professor Marshall does not think that Christianity was a syncretism of the pagan cults. It displaced them in the struggle for the conquest of the Roman Empire for many reasons, but chiefly because in Christ we have the incarnation of the Son of God. E. T. T.

CHRISTIANITY. *By Edwyn Bevan.* Henry Holt & Co., New York City. Pp. 240. $1.25. This book is one of the volumes of the Home University Library of Modern Knowledge, edited by Professor Gilbert Murray, Sir Arthur Thompson and others. Professor Bevan has done a remarkable piece of work. In very short compass he has given us a sketch of the development of Christianity in Europe, from the days of Jesus down to the present time, a sketch that is brilliantly phrased, and so skillfully arranged that one follows the main developments of Christian history easily, without being burdened by useless details or hacked by superficial generalities. Of course there are many judgments which invite dissent. At times the author's studied impartiality, his critical aloofness leave one a bit impatient. Nevertheless, he is sympathetic with the Church's belief, and writes charitably and understandingly even of its failures. The final chapter, which deals with the present situation, the basis of belief or disbelief in modern thought, is a masterpiece. Ministers who wish a rapid review of Church History, a stimulating discussion of important issues, or who would like some guide in presenting the main developments of that history to their congregations, and intelligent laymen who read critically, will find this book delightful and profitable reading. E. T. T.

CHURCH AND GNOSIS: A STUDY OF CHRISTIAN THOUGHT AND SPECULATION IN THE SECOND CENTURY. *By F. C. Burkitt.* Cambridge University Press, New York City. Pp. 154. $2.00. Five lectures, delivered in October, 1931, at Union Theological Seminary, New York, as the Morse Lectures for that year, of interest to close students of early Christian thought. Professor Burkitt holds that "Gnosticism" was a gallant effort to reformulate Christianity in terms of the current astronomy and philosophy of the day, with the Last Judgment, and the Messianic Kingdom on earth left out. Fortunately it failed. "Perhaps the safest moral that can be drawn is the danger of lightly abandoning the past at the bidding of present-day ideas. All the same, the dangerous renunciation has to be attempted from time to time." Professor Burkitt believes that the Logos of John's Prologue is based on the creative Word of Genesis, and not on the philosophic doctrines of Philo and Plato. E. T. T.

THE DEVELOPMENT OF RELIGIOUS TOLERATION IN ENGLAND FROM THE BEGINNING OF THE ENGLISH REFORMATION TO THE DEATH OF QUEEN ELIZABETH. *By W. K. Jordan.* Harvard University Press, Cambridge, Mass. Pp. 490. Dr. Jordan traces in this book, not primarily the development of religious toleration in England, but the development of English thought on the subject of religious toleration among diverse groups: Anglicans, statesmen, Puritans, dissenters, Catholics and laymen, particularly during the reign of Queen Elizabeth. It is a careful, scholarly work, based upon a thorough study of contemporary materials. Dr. Jordan shows that the strictly ecclesiastical thought of the period was considerably less tolerant than the thought and practice of the government; the repressive measures directed against the Catholics during the latter part of Elizabeth's reign he holds were justified by a militant Catholicism which threatened the security of the State; Roman Catholic thought itself, generally intolerant, made no important contribution to the idea of religious toleration; Puritanism also was highly intolerant during this period and made no direct contribution to the development of religious toleration; indirectly, however, they made a highly important contribution through their defense of the inviolability of the Christian conscience; Thomas Hooker, the chief representative of Anglicanism, was more tolerant than Cartwright, his great Puritan adversary, though his importance in the development of religious toleration has been greatly overemphasized; the finest defense of religious toleration during this century, and one of the finest in any century, came from the pen of Jacobus Acontius, a layman, whose work Satanae Stratagemata still repays study. Toleration was finally attained, not as a result of the triumph of a noble theory in the hearts of men, or of clearer spiritual insight, but through the necessities of State policy. E. T. T.

CHARLES WESLEY: EVANGELIST AND POET. *By F. Luke Wiseman* The Abingdon Press, New York City. Pp. 231. $2.00. Many interesting lives of John Wesley have appeared in recent years. Charles Wesley has been neglected, overshadowed by his brother, who was perhaps the outstanding man of his century. But Charles Wesley is an interesting and an important figure in his own right. He ranks just behind George Whitefield and his brother John as one of the three great evangelists of the Methodist Awakening. His hymns played a tremendous part in spreading the revival, and in sustaining it in the hearts of the people. There was a need therefore for this study now offered by Mr. Wiseman. It is not a formal biography, though it does sketch the main outline of his life. It gives us what is much more valuable, a picture, rather a series of pictures, of the man as evangelist, preacher, churchman and theologian, mystic and seeker after God, and poet. It interprets the man through his hymns, and the hymns through the man. It is an interesting and well-written book. E. T. T.

JASON LEE: PROPHET OF THE NEW OREGON. *By Cornelius J. Brosnan.* The Macmillan Co., New York City. Pp. 348. $3.00. Jason Lee was the first missionary to enter the Oregon country; he founded the first permanent American settlement in that region, and laid the foundations of an American State. He helped to lay the foundations of Oregon's economic life. The educational foundations that he laid have served well, and are still serving well, the people for whom they were planned. Professor Brosnan gives us a detailed, circumstantial account of his life, especially of his eleven missionary years (he died when only forty-one), with copious extracts from the original documents, some of which are now printed for the first time. E. T. T.

THE DRAMA OF LIFE AFTER DEATH: A STUDY OF THE SPIRITUALIST RELIGION. *By George Lawton.* Henry Holt & Co., New York City. Pp. 668. $3.75. This is a fascinating book to the man interested in Spiritualism, religious psychology, or the religious life of America. Mr. Lawton is an instructor in philosophy in the College of the City of New York. He gives us here a homely, detailed study of Spiritualism as it actually affects believers at the present time. First the doctrines of spiritualism, second spiritualism in daily life, as a church and as a religion; third a psychological analysis not of the spiritualistic phenomena, but of the spiritualists themselves, their lay believers, their priests (the mediums), their theologians (the psychical researchers). The author is not concerned to prove or disprove the "truth" of Spiritualism, though he is admittedly an unbeliever, as he is to record and analyze psychologically the typical

beliefs and modes of behavior of the seeming majority of spiritualists. Spiritualism survives, he thinks, because it satisfies certain basic needs. Like other religions, he infers, it is based on a wish philosophy, and therefore invalid. He is mistaken in regard to Christianity. Our religion is grounded on an ought philosophy more than a wish philosophy. And a philosophy or a religion is not necessarily invalid because it satisfies human needs. Nonetheless, a great flood of light is thrown on Spiritualism in particular, and on religion in general. The religious battle of the future, Mr. Lawton thinks, will be between Spiritualism and Catholicism. This judgment is based, no doubt, on the perverted sense of values so often found in the specialist. Nonetheless, the growth of Spiritualism in the United States and Great Britain is an important phenomenon. Protestant leaders will do well to acquaint themselves with this movement, and nowhere better than in this very interesting book. E. T. T.

KAGAWA. *By William Axling.* Harper & Bros., New York. 202 pages. $2.00. Axling, the honorary secretary of the Christian Council of Japan, gives us the first life of Kagawa available for English readers. To fail to know Kagawa is to fail to know one of the greatest personalities in Christian leadership of modern times. Axling writes from his personal acquaintance with the great Japanese Christian leader, and has access to a tremendous amount of first-hand material for a complete biography. The style is vivid, the incidents chosen are most interesting, but the Christian service is subordinated to Kagawa's work in the slum districts which, though gripping to the average reader, prevents the superb genius of the Christian statesman being presented in proper perspective. Kagawa's fight against the forces of evil, against the weaknesses of his own frail body, are set forth in detail, but there is too little space given to his crusade for Christ in the nation. The author is right in his opening sentence of the twelve-page chapter on "A Crusade and Its Crusader", when he says: "The Christian in Kagawa overshadows the socialist," but we should like more stories of his preaching than of his experiences with criminals in the slums in earlier life. The book is made more valuable by the generous quotations from Kagawa's Meditations, which open and close each chapter. It is a book for every minister who feels the zeal for Foreign Missions burning low in his soul. C. H. N.

THAT STRANGE LITTLE BROWN MAN GANDHI. *By Frederick B. Fisher.* Ray Long and Richard R. Smith, Inc., New York. Pp. 233 plus index and glossary. $2.50. One would think that the English-reading public would be satiated with Gandhi books, but evidently publishers find that there is still a market for them. Dr. Fisher,

after a long episcopal administration in India, resigned his office to return to the pastorate at Ann Arbor, Mich. His book is the result of twenty-eight years of residence and study in many parts of Gandhi's homeland, of intimate friendship and personal conversations with him and other Indian leaders. With the possible exception of C. F. Andrews, the author is probably better qualified than any other Westerner to understand and interpret Gandhi to the English-speaking world. In the judgment of the present reviewer, he has given us the best of the many books which have been written about "that strange little brown man". The chapter headings give a very general indication of the material presented and the method of treatment: A Statesman of Peace; Is He a Fanatic? Indians in Africa; The Fighting Pacifist; American Influences; Can a Hindu Be a Christian? What's Wrong With Foreign Missions? Sex in India; Madame Gandhi; What Makes India Poor? The Spinning Wheel; Hindu-Moslem Unity; Can India Rule Herself? A Cooperative World. Each of these chapters will be found both interesting and also richly informative. D. W. R.

BEHIND MUD WALLS. *By Charlotte Viall Wiser and William H Wiser.* Richard R. Smith, Inc., New York. Pp. 177. $1.50. Mr. and Mrs. Wiser, of the American Presbyterian Mission in India, went to the village of Karimpur to make a survey of the social, religious and economic life of a typical North India village. They intended to gather facts in the most direct and scientific manner possible. Their new neighbors, however, would not help them in any way other than the leisurely and intimate one of friendship. The co-authors with their two little boys therefore settled down into a life of the village and became engaged in numerous neighborly contacts and activities. Through their intimate association with the village people they obtained information which was far more accurate, complete and sympathetic than could have been secured in any purely objective study. In this book they have given us an intensely interesting record of what they learned of the people themselves, their physical and intellectual environments, conditions and customs. It is a very readable story of the incidents, factors, employments, customs, amusements, institutions of native life in an Indian village. D. W. R.

THE GOSPEL AND THE AFRICAN. *By Alexander Hetherwick.* Charles Scribner's Sons, New York. Pp. 176. $1.75. The six chapters in this book were delivered as the Croall Lectures for 1930-1931, and published in England by T. & T. Clark. The author has been a missionary among the Bantu for nearly half a century, and in his lectures deals with the impact of the gospel on this Central African

people. The lectures discuss Native Mentality and Environments, Native Beliefs, Shadows and Fears, The Appeal Through Native Beliefs, How the Seed Is Best Sown, and Problems to Be Faced. Out of his rich experience and observation Dr. Hetherwick has given us an exceedingly interesting and suggestive book. With him we come into a clearer understanding of the mind of the Bantu; we see their limitations, their needs, their fears and their hopelessness; and we see the power of the gospel appeal as it banishes their haunting fears and lifts the shadow from the native life. The author looks upon the primitive faiths of these African people as the gropings of the unaided and uncultured native minds, seeking for that light which lighteneth every man, and which Christ came to reveal in the fulness in "the gospel of our salvation". He believes that all the truth to be found in heathenism is found in purer, fuller form in Christianity, and that all the goodness that is in heathenism is to be found in its completeness in the Christian religion. In his own experience he has found that the Christian gospel solves the problems of life which the African's native faith has failed to unravel; and that it satisfies that hunger of soul which the heathen religion has been unable to meet. He believes also that the Christian African has his contribution to bring into the treasury of the Church of God, his idea of the value and responsibilities of the individual soul, his gift of patience, and "that brave unmurmuring endurance of injustice and wrong which have enabled him to hold up his head amid all the horrors and cruelties of slavery and the slave traffic". We commend this book most cordially as giving a clear apprehension of the uniqueness of the Christian gospel and as outlining a sane method of Christian approach to non-Christian Africa.

D. W. R.

BAHA'ISM—ITS ORIGIN—HISTORY—TEACHING. *By William McElwee Miller.* Fleming H. Revell Company, New York City. Pp. 214. $2.00. This book is of peculiar interest to Southern Presbyterians because it is written by a minister of their Church. Mr. Miller is working under the Foreign Mission Board of the Northern Church because the Southern Church has no mission to the Mohammedan world. But his work has never caused him to sever his connection with the Church of his birth. He was last year the Moderator of Lexington Presbytery of the Synod of Virginia and was a commissioner of that Presbytery to the last General Assembly.

Baha'ism is an oriental religion that arose in Persia about the middle of the nineteenth century. After undergoing several transformations, it has been carried by its missionaries to the Western world and has had considerable vogue in certain sections of America. Its Western transformations have failed to bring out much of the

truth concerning the origin and history of this religion in the land of its birth. A real need existed therefore for a book in which the necessary facts concerning the rise of Baha'ism and the essence of its teaching could be presented in a popular form by one who was thoroughly familiar with its oriental setting.

This service Mr. Miller has rendered in a remarkable way. He knows the Persian language and has thus been able to go to many sources which are not accessible to the people of the West. He has given us the truth and he has told it in a way that convinces the reader both of his knowledge of his material and of the fairness of his presentation.

For those who have come into contact with Baha'ism, his book is invaluable. But even to those who have had no contact with the movement, his study of this religion will prove a piece of intensely interesting reading that gives in a popular form authentic information about a movement in the religious life of the world of which the well-informed man should not be ignorant. H. R.

THREE ARROWS, THE YOUNG BUFFALO HUNTER. *By E. Ryerson Young.* The Friendship Press, New York. Pp. 179. $1.00, cloth; 75 cents, paper. This is a highly imaginative but very interesting story of an Indian boy, born with a physical handicap, despised by his father, who was chief of the tribe, protected by his mother, overcoming all obstacles, winning fame among the white traders and surrounding Indians, and finally held in great honor by his own tribe. He is converted to Christ in a romantic manner, turns his back upon the honors offered him by the whites and by his own people, becomes the leader of a little band of hunted Christians; and for ten years travels with them from place to place, protecting and teaching them until a white missionary comes. He is in the end reunited with the sweetheart of his childhood, who years before had been sold to become the companion of a white man. This man, for some marvelous reason, had sent her in virginity to Montreal to be educated; and later, while on his way to marry her, had been conveniently drowned. The youthful lovers, both now devoted Christians, are reunited, married, go back to teach their own people and live happily ever after. Adolescents will find this an interesting story with an obvious teaching. D. W. R.

THEOLOGY.

A PREFACE TO CHRISTIAN FAITH IN A NEW AGE. *By Rufus M. Jones.* The Macmillan Co., New York City. Pp. 206. $2.00. The widespread moral and spiritual confusion of our day constitute what Dr. Jones calls a "run on the bank of the ages", and he accuses

modern religious leadership of lacking the urgency of business and industrial leaders who "are busy day and night endeavoring to discover how to save the remnants of wealth, how to stabilize currency", etc. He issues here a challenge for the church to re-assess her spiritual assets and make them available. The author deplores the lack of cooperative effort to meet the demands of a spiritually confused world. He does not doubt the church's power. "Christianity has been in the habit of doing impossible things and that fact may help us to form the conviction that a new conquest more significant than any that has been made can possibly be achieved in our time." The following chapter titles may help arouse interest in this really fine book: "Obstacles and Hindrances to Christian Faith in a New Age", "A Re-examination of the Spiritual Foundations", "The Testimony of Human Experience", "The Heart of Christianity", "The Nature and the Mission of the Church", "A New Emphasis in Education". J. B. B.

AIDS TO CHRISTIAN BELIEF. *By Francis John McConnell.* The Abingdon Press, New York. $1.00. Pp. 178. The book contains in five chapters Bishop McConnell's lectures on the Bennett Foundation, Wesleyan University, 1931, and the Wilkin Lectures, Wesley Foundation, University of Illinois, 1932. There follow thirty pages of questions and answers. As a whole, the lectures and the answers to questions are characterized by common sense, penetration, clearness and contact with reality, with human nature and with student problems. The reviewer would suggest this as a good book for college students, and as worth while for older people who try to lead college students. W. T. R.

CHRISTIAN FAITH IN MODERN LIGHT. *By R. J. Campbell.*. The Macmillan Company. Pp. 184. $1.75. It is altogether possible that a great many American readers are like the present reviewer, in that they did not take occasion to acquaint themselves with what the author of this book called his "spiritual pilgrimage", which took him finally in 1916 from the Congregational into the Anglican Church, and that their impression of him may be based largely upon his somewhat unrestrained utterances in connection with the New Theology controversy of 1907—utterances of which the late Robertson Nicoll was not slow to take advantage. If this be the case, then the said readers will be due—as the reviewer found himself to be due—for a surprise, and almost altogether a pleasant surprise, in the perusal of the present volume. The view of the Atonement expressed still leaves something to be desired, but there is no trace of those altogether shocking deliverances concerning sin as "a blundering quest for God" which some of us remember with horror

even to this day. Gone also is all of the fierce and immoderate speech—speech to which the adjective "wild" might readily find application. Here we have earnest thinking, couched in the language of soberness and restraint, and reaching conclusions which are far from the extreme or bizarre—conclusions which may in many cases be endorsed without reservation.

The book contains, practically in original form, a course of lectures delivered in connection with a movement in the Church of England for the renewal of faith and life, and it strikes the reader as well adapted to its end of popular instruction in a number of the central truths of the faith. For it is "popular" altogether in the best sense, with no trace of any tendency whatever to depreciate sound learning. A glance at an exceptionally well-selected bibliography will bear this out.

A review of the topics covered is not necessary. The present reviewer was particularly struck by the strong emphasis upon the reality of the Incarnation; by the refusal to be bound by the Liberalistic tendency to limit prayer to the spiritual sphere; and finally by the explicit reservation that the author takes concerning Christian Experience. He roundly denies the ability of individual experience to function in its own right, apart from authority and tradition. He does not quite say Revelation. We wish that he had.

As a whole, this is an original, a suggestive and a stimulating book. LeR. G.

God and Ourselves. *By Edwin Lewis.* The Abingdon Press, New York. Pp. 311. Price $2.50. Here is unattenuated Theism, confidently and convincingly presented. Professor Lewis is well acquainted with the works of modern writers who attempt to discredit the traditional Christian conception of God. "He is frank to confess," however, that "he has found in the writings of these men nothing which seems to him to render untenable that view of God which Christianity has always assumed, namely, Purposive Mind and Creative Will, infinite in Goodness, Wisdom and Power."

The author exposes the weakness of the petitions of those who say that God is Value—God is Process—God is Change—God is Space-Time—God is Idealized Reality—God is Principle of Concretion—God is Idea—God is Projection—God is Yourself—God is Tendency to Good. And he launches a vigirous attack upon the theories of Brightman and others who advocate belief in a limited or finite God. He shows that it requires no more faith to believe in a real God than it does to believe in one of these half-gods.

This book is "A Plea for the Reality, Adequacy and Availability of God". It contends that we can be certain of God. It shows that Theism comes nearer to taking account of all of the facts involved

than does any theory that has been offered as a substitute for it. It is a splendid modern defense of the traditional Christian Theology.

W. L. C.

THE FINDING OF GOD. *By Edgar Sheffield Brightman.* The Abingdon Press. Pp. 200. $2.00. The Finding of God is a sequel to and presupposes an acquaintance with the author's preceding work, The Problem of God. In the former book Dr. Brightman attempted "to define God philosophically". In this one he seeks "to interpret the religious approach to God".

According to Dr. Brightman: "The Finding of God means chiefly man's finding of God, but it also means God's finding of man." God and man can find each other by means of a mutual search. "The very idea of so exalted a being as God implies one who can communicate something of himself to his universe, or, as religion has believed, can reveal himself." Man should try to find God because "we may say that God, if He exists, is the source of all value and purpose in life, the supremely good, true, beautiful and holy one, and therefore the supreme centre of life's unity and power, and that the only way to find Him is to look for Him."

The four ways by which God is found are Revelation, Reason, Moral Loyalty and Religious Experience. A chapter is devoted to a clear and thoughtful discussion of each of these approaches to God.

In the last four chapters of the book the author describes the Patience, the Mystery, the Goodness and the Power of God in terms of the theory of "The Given", which was set forth in The Problem of God. In this section he attempts to elaborate and to justify his view of a finite God, and to deal with some of the objections to his positions that have been raised by his critics.

Dr. Brightman is a vigorous, courageous and original thinker. His influence upon theological opinion cannot be ignored. His books, particularly The Problem of God and The Finding of God, should be read by all those who wish to keep abreast of the currents of modern religious thinking, even though they may not always find it possible to agree with him.

W. L. C.

IS GOD A PERSON? *By Edgar Sheffield Brightman.* Association Press, New York. Pp. 87. This small volume by the Professor of Philosophy in Boston University presents three lectures delivered before the Y. M. C. A. Graduate School at Nashville, Tenn. The author's thought is clear and his style engaging. He argues cogently for personalism as against philosophical realism and subjective idealism. He defines the world of nature as "the conscious experience and will of a cosmic mind". The heart of the work is his sound argument for a personal God as a faith more reasonable than

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any rival theory. In treating God's relations with the world he departs widely from the theology of Omnipotent Sovereignty and follows the modern effect to meet the mystery of evil with the theory of a limited God struggling toward the goal of His holy purposes. The most striking aspect of his incomplete treatment of Christ's mission is his insistence that He reveals the radical judgment of God toward evil no less than His love for men. Within so brief a treatise the author's work is of necessity selective and suggestive rather than elaborate.

H. W. D.

A Traffic in Knowledge: The Message of the Student Christian Movement—Council of Christian Associations (*Student Y. M. C. A., Student Y. W. C. A.*). *Edited by W. A. Visser Hooft.* Distributed by Association Press, New York City. Pp. 127. This book is a symposium that has grown out of a study of the content of the Christian message by the Student Christian movements. Opening with a brilliant introduction by the editor, it consists of articles by four representative student leaders of varying nationalities in which they seek to give their understanding of the meaning of the Christian message. Pierre Maury gives the French approach. Reinhold Niebuhr states the American position. P. C. Hsu looks at the problem through Chinese eyes. And V. V. Zenkovsky speaks for the Russian Christians. While the writers are attempting to work to a unified message, they do not seek to do so by the rejection of all that they cannot hold in common. The viewpoints vary, and no perfect consistency can be found between the opinions of the four men, but they do agree in that they are all engaged in the search by a body of Christian students for a word of God applicable to the concrete situation in the world today.

There are many who have felt that real failure of the Student Y. M. C. A. was not so much a failure in its method of approach as a failure due to the loss of the content of its message. This book represents the student movements of the world as they realize this need and enter upon a period of self-examination seeking to reject human compromises with the divine message and to find again the God-given content of the Christian faith. It claims to be no more than a beginning, but it is a promising beginning. In this respect it is a most hopeful sign in a day of discouragement to those who are concerned with the state of religion in the student world.

H. R.

The Theology of Karl Barth: A Short Introduction. *By J. Arundel Chapman.* The Epworth Press, London. Pp. 47. Paper, 1 shilling; cloth, 2 shillings. Dr. Chapman writes that he owes a deep spiritual debt to Barth and Brunner. His pamphlet is intended

merely to awaken interest and to show the real importance of the school. It is popular, is easy to read and is burning with the passion of a man who has been laid hold of by the great ideas of the Barthianism. With true insight he has grasped the most important contributions that the Barthian thought has to make to the world of theology today. He has presented them in short paragraphs that will leave the reader hungering for more. He has supplemented them with a few timely criticisms that shows his appreciation of some of the dangers of the movement as well as his deep sympathy with it. H. R.

EVOLUTION AND RELIGION. *By John A. O'Brien.* The Century Company, New York. 1932. Pp. XXV, 247. This is an authorized textbook for Catholic colleges, written by the Professor of the Philosophy of Religion in the Newman Foundation at the University of Illinois. There is, however, nothing distinctively Catholic about the book except a considerable number of quotations from Catholic authors with whom a Protestant reader will not be familiar. The author, while definitely sympathetic with a belief in the theory of evolution, is not concerned to argue for or against the theory. His thesis, to put it in his own words, is that "it is not the true function of the philosopher, nor of the theologian, to dispute with the scientist in regard to the truth or falsity, the accuracy or inaccuracy of the data submitted by the latter concerning the phenomena of nature or the constitution of the material universe. . . . . The true function of the philosopher and of the theologian is to *interpret the significance of the findings established by the scientist.*" From this basis, which seems to the reviewer a sound one, he gives a splendid dicsussion of the evolution controversy, thoroughly criticizing not only the dogmatism of some of the nineteenth century scientists, but also the unwisdom on the part of theologians of using the Scriptures as a source book of scientific data. As to the effect on religious thought of the acceptance of the theory of evolution, he is sure "that it has given to mankind a deeper insight into the method of the Divine Administration in the universe". This book is good reading for Protestants as well as Catholics. The author seems to be conversant with the facts in the field and sound in his reasoning from them. His style is simple and attractive. It does credit to the Catholic Church that a book of such breadth and fairness should be approved for their colleges, an example which Protestant schools might with profit consider. J. J. M.

THE RELIGION OF SCIENTISTS. *Edited by C. L. Drawbridge.* The Macmillan Company, New York. 1932. Pp. 160. $1.25. This book contains valuable source material for the study of the relations of

science and religion. It is a summary of the results of a questionnaire sent out by the Christian Evidence Society of Great Britain, of which the editor is the Secretary, to all the Fellows of the Royal Society. Two hundred of these Fellows, all of whom are men of some distinction in their scientific fields, answered the queries in a form sufficiently definite and complete for tabulation. Many of them accompanied their replies with letters containing fuller explanations, and two-thirds or more allowed the use of their names in connection with their statements. The six questions deal with the personal beliefs of these men on such matters as the personality of God, human responsibility, immortality, and the general effect of recent scientific discoveries on religious belief. The weight of the voting is very largely on the side of the acceptance of these general religious beliefs. For example, only 7 of the 200 definitely express a disbelief in the idea that man is in some measure responsible for his choices, while 173 reply in the affirmative, and 20 do not answer or are too indefinite for classification. Twenty-six think that science negatives the idea of a personal God as taught by Jesus Christ, but 103 do not think so. Much more valuable than the mere tabulations is the mass of extracts from the accompanying letters. There is almost unanimity among these men in the feeling that science has shaken down the foundations of materialism. Humility of attitude and sympathy with the religious spirit are in evidence. But one does not find, except on the part of a few, a definite acceptance of Christian theology. The answer of one man to the question as to whether recent discoveries in science are favorable to religious beliefs is typical: "I consider them unfavorable to dogmatic religion, but in no sense unfavorable to religious reverence." In short, the book shows us a science that has definitely turned against materialism and mechanism, the whole trend of which is toward theism of a sort, but which has not yet found the kind of God who comes very close to human need. A satisfactory religious belief must be built on other foundations than on science, even at its best. J. J. M.

ISSUES OF IMMORTALITY. *By Corliss Lamont.* 184 pages, with generous bibliography. Henry Holt & Co. New York City. $1.50. This is a fascinating book from cover to cover, but unconvincing. The author does not carry out the promise, printed on the jacket, not to "take sides". From first chapter to last he shows a bias, for which he himself is probably not responsible, against the entire idea of immortality in the accepted sense of that term. A modern Sadducee, he hangs fast exactly where his ancient predecessors did on this difficulty: If an idea cannot be understood, how can it be true? Dr. Lamont is himself unable to form a completely logical picture of the hereafter, and shows very well that neither can any one else

He therefore comes to the conclusion (though he does not put it into words) that the "modernist" view of immortality is illogical, the "fundamentalist" ridiculous.

Reading a book like this confirms the reviewer in his melancholy impression of the conceit of the human intellect, and offers just another illustration of the fallacy that inability to comprehend a doctrine demonstrates its falsity. That a three-month-old child cannot grasp the binomial theorem or the history of the glacial epochs does not prove the falsity of those ideas, it merely is a natural imperfection in the infant's mind. And yet a baby's brain is probably better equipped to understand adult ideas than that of the adult to comprehend a mode of existence to which our present life offers but dim analogies at best. K. J. F.

THE ENDURING QUEST. *By H. A. Overstreet.* W. W. Norton & Co., Inc., New York, N. Y. Pp. 277. Price $300. According to the sub-title, The Enduring Quest is "a Search for a Philosophy of Life". The author is trying to discover "what kind of a world it is in which we live, what we can do in that world, and what we ought to do if life is to compass its fullest possibilities". He bases his answer to this question upon his interpretation of the latest scientific discoveries.

Professor Overstreet shows that the revolution in science that has occurred in recent years has caused the utter collapse of the philosophy of materialism. He calls attention to the fact that the true interpretation of nature is to be found in a study of its highest manifestation, man, and not in an examination of inorganic matter and the lower forms of life alone. It is also pointed out that in order to account for man, the purposes and plans that originate within man and his ability to strive towards an envisioned future must be considered as well as the forces which play upon him from without and the influences that have come down from the past. Man's ability to "be conscious of what is superior and move toward it" is called "advolution", and is shown to play as large a part in human development as evolution has played.

By means of a line of reasoning closely akin to pragmatism, it is shown that truth, beauty and goodness are the ultimate realities and the supreme values in life. There follows a most interesting discusion of the nature and value of love, the part that illusions play in life, the kind of ethical principles that can meet human requirements, and the qualities of which true greatness consist.

The book closes with a description of the present trends of thought and a forecast of the kind of philosophy that will prevail in the future.

All who care to know something of present-day trends in scien-

tific thinking, and who wish to understand the bearing of scientific discovery upon philosophy, morality and religion, but who are not in a position to read and digest the works of Jeans, Eddington, Millikan and Whitehead, should read this book. Such readers will find it richly informing and intensely interesting. W. L. C.

PASTORAL THEOLOGY—RELIGIOUS EDUCATION.

PASTORAL PSYCHIATRY AND MENTAL HEALTH. *By Jorn Rathbone Oliver, M. D., Ph. D., D. D.* Charles Scribner's Sons, New York. 1932. $2.75. Pp. 330. Hale Lectures, Western Theological Seminary, Evanston, Ill., 1932. For some time men having an acquaintance with psychiatry have been saying that the minister should familiarize himself with this field. In a few seminaries short courses dealing with this subject have been introduced, and several books of value to the minister who is trying to orient himself in this new realm have been written. The difficulty has been to find a man to teach or write who had a knowledge of the work both of the minister and the psychiatrist. In Dr. Oliver—D. D. as well as M. D.—the need has been met. He is, strange to say, both a clergyman and a practicing psychiatrist. In "Four Square" he has given us the story of his life, revealing there his rich experience as a teacher of the History of Medicine, as a psychiatrist practicing privately, and in connection with the criminal courts of Baltimore, and as a priest. When I read that book three years ago I hoped that he would write the book I have before me.

He has written simply (it is a fine introduction to this field for the novice), frankly, sanely, humbly, reverently. His purpose is not to encourage the minister to become a pseudo-psychiatrist—to that he is opposed; but to guide him as he would help his people and the psychiatrist by recognizing mental illness in its early stages, and provide the courage and strength that only religion can give to those so distressed. With this end in view he describes with the utmost clearness the first symptoms of such diseases as manic-depression, schizophrenia, paranoia, epilepsy, paresis and indicates just what is the minister's part in dealing with them. In the same way he treats phobias, inhibitions, obsessions, alcoholisms and sex maladjustments. Each discussion is accompanied by an illuminating group of case studies, generally from the experience of the writer.

He emphasizes the value of pastoral work, which gives the minister the contact with his people that the psychiatrist does not have; the necessity of recognizing that each case is different; the fact that the behavior we observe is usually a symptom of some deeper cause, and that no one cause will explain the condition we are seeking to remedy.

He magnifies the place in the life of the pastor of patience, kindliness, tolerance, frankness, courage, combined with a living faith. The last chapter sets forth our Lord's use of the principles of mental hygiene, and summons his ministers to a love for souls and a devotion to him which is constantly growing through such simple means as prayer, Bible study, the use of the sacrament, service. Here the physician turns preacher. He is a follower of Christ first and a psychiatrist second. He assures us that the man who is really surrendered to Christ and ready to be taught of Him will be a helpful physician of souls, though his technical knowledge is scant. But with such a book before him the minister can hardly justify himself if he remains in ignorance of this subject. Of course you may object to his Anglo-Catholic emphasis on the sacrament; but aside from that there is almost nothing in the books to which one would take exception. Every minister desiring to be a true shepherd of souls should read this book: it is delightfully written, it meets, with the wisdom of a master, many of the problems we must constantly face, and it fires the soul with a new passion for people and for Christ.

W. T. T.

LIBERATING THE LAY FORCES OF CHRISTIANITY. *By John R. Mott.* The Macmillan Company, New York. 1932. Pp. 175. $2.00. This book contains the Ayer lectures delivered at the Colgate-Rochester Divinity School in 1931. It is an unusually fine book for laymen. Ministers also will find it helpful and inspiring. The five chapters discuss the contribution of laymen to the life of the Church in the past, present-day needs for lay activity in the Church, some forces that militate against the activity of laymen and the secret of releasing the vast possibilities of laymen for the building of the Kingdom of God. Every Bible class and men's organization in our Church ought to possess a copy of this book. It is not only inspirational, but full of constructive suggestions for men as they face their responsibility for the work of the Church. The eighteen pages of carefully selected bibliography adds very much to its value.

H. S. T.

COMMUNITY ORGANIZATION IN RELIGIOUS EDUCATION. *By Hugh Hartshorn and J. Q. Miller.* Yale Press, New Haven. 1932. 250 pages. $2.00. This is Volume V of the Yale Studies in Religious Education and is the report of an investigation conducted under the auspices of the Institute of Social and Religious Research. It is part of a larger investigation of the status and trends of Protestant religious education. This report covers community cooperation in religious education in thirteen communities. Part One is largely factual and shows in detail what these communities are doing through

various types of councils. But it goes far beyond a factual summary. After studying the thirteen communities, a further study was made of New Haven. Beginning with an investigation of the way in which children spend their time, the report shows some of the unmet needs of New Haven children and youth. Then the work of the churches and social agencies is studied. It is clearly shown that the churches, the social agencies and the cooperative agencies of the city all combined do not serve to meet with any adequacy the situation as it exists in New Haven.

The question then is raised, How might the churches and the social agencies of New Haven cooperate through one council, to do what needs to be done in New Haven? A program is outlined in sufficient detail to suggest the procedure. The institutions concerned have already taken steps to consider the recommendations.

The book is timely. Careful students of the problems of religious education under modern conditions are impressed with the need for greater cooperative effort and depressed by the lack of it, even though individual undertakings are numerous. This book should provide a stimulus for hundreds of communities to undertake types of work which it is useless to expect individual churches operating alone to accomplish. Similarly it should challenge hundreds of local social agencies to greater cooperation.

The book should be read by seminary students, pastors and social workers. L. J. S.

Religious Education in the Small Church. *By Lewis J. Sherrill.* The Westminster Press, Philadelphia. 1932. Pp. 208. 75 cents. This is the fourth volume in a series of "Handybooks for Church School leaders, edited by Lewis J. Sherrill, Ph. D., D. D., Dean and Professor of Religious Education, Louisville Presbyterian Theological Seminary".

The author has defined the small church as that organization which has a membership of not more than one hundred and fifty. His materials have been secured from two main sources; his own personal experience as a pastor of a small church, and from questionnaires filled in by pastors of small churches throughout the country. The discussions, therefore, are thoroughly practical and stimulating.

Two outstanding facts are clearly discoverable in these discussions: (1) That a large number of ministers are combining the best in educational method with the use of the Bible as a major source from which materials are derived, and (2) that the small church can develop and maintain a real program of religious education.

I heartily commend this little volume to pastors of small churches as a guide to a forward-looking program of education through the Church. P. H. C.

THE HOME AND CHRISTIAN LIVING. *By Percy R. Hayward and Myrtle H. Hayward.* The Westminster Press, Philadelphia. 1931. Pp. 150. 75 cents. This is the second volume in a series of "Handybooks for Church School leaders, edited by Lewis J. Sherrill, Ph. D., D. D., Dean and Professor of Religious Education, Louisville Presbyterian Theological Seminary". The purpose of this series is to provide Christian leaders with brief, practical books on problems which religious educators are facing.

It is seldom that we have opportunity to read a more stimulating and timely book. The authors indicate a keen insight into the importance of the home as a social institution and the tremendous responsibility of parents for the guidance of their children. Parents are urged to safeguard the emotional lives of the children in order that they may forego the inevitable and harmful consequences of unfortunate conditioning.

The discriminating reader will discover in these pages the basic factors which influenced his own life, and thus see more clearly how to deal with the child. The presentation is simple, direct and forceful. It is well within the grasp of those whose educational advantages have been limited. P. H. C.

SNOWDEN'S SUNDAY-SCHOOL LESSONS, 1933. *By James H. Snowden.* The Macmillan Co., New York City. Pp. 425. $1.35. This is the twelfth annual volume of Dr. Snowden's lessons. Teachers who use helps, and certainly all teachers need them, should certainly get acquainted with Dr. Snowden's volumes, if for any reason they have not already done so. For Dr. Snowden is always sparkling; his comments are always vital. He tells each lesson in his own brilliant fashion, turns aside frequently for juicy comment, applies the lesson incisively to our modern life, and closes with questions for discussion. Truly there is here *multum in parvo.* E. T. T.

DEVOTIONAL—HOMILETICS.

WHAT I OWE TO CHRIST. *By C. F. Andrews.* The Abingdon Press, New York City. Pp. 281. Price $1.50. This is an autobiography. The author, Charles Freed Andrews, tells of his religious experience achieved in India, Australia, Africa, the Figi Island and the United States, as a student of labor conditions and race relations. The story is simple and impressive. It breathes a fine international spirit and reveals the soul of a modest Christian with a broad and Catholic outlook. The author's friendship with the Indian poet Tagore and Mahatma Ghandi is an illustration of a beautiful spiritual freedom.

J. B. B.

PRAYER: A STUDY IN THE HISTORY AND PSYCHOLOGY OF RELIGION. *By Friedrich Heiler. Translated and edited by Samuel McComb.* Oxford University Press, New York. Pp. XXVIII+376. $3.75. This is an amazingly comprehensive and thorough work. Dr. Heiler is Professor of the History of Religions in the University of Marburg, and is one of the greatest of living theologians. His method in this study of prayer is, as the sub-title indicates, largely historical and psychological. He shows what prayer has been, or is now, among primitive peoples, Mohammedans, Buddhists, Roman Catholics, Evangelical Christians, etc. He discusses the motive, aim, form, content and implications of its principal varieties. Some of the more important chapters are on Primitive Prayer Prayer in the Experience of Great Religious Personalities and Prayer in Public Worship. But the main part of the book is devoted to the two great types of prayer namely, Mystical Prayer and Prophetic Prayer. To the mystic prayer is the ascent of the mind to God, the Highest Good. It passes, step by step, through concentration, the serene contemplation of God, the sense of his presence, peace or holy indifference, to its goal in ecstatic union with the Infinite. Prophetic prayer, on the other hand, is an outpouring of the heart before God under some sense of need or stress of emotion, especially the longing for salvation and grace. It is a vital fellowship with a personal God, and includes such elements as confession, thanksgiving, petition, etc. It is this type of prayer, of course, that is dominant in the Bible.

Dr. Heiler has gathered together a very large number of quotations from the literature of devotion. He has brought marvelous patience and ripe scholarship to his task. The book, as a whole, will, of course, appeal chiefly to the preacher and the theologian, but there is a great deal in it that will be interesting and stimulating to any intelligent reader. Dean Inge said of the work in its original form (Das Gebet): "Its publication is an international event." J. D.

AIDS TO THE LIFE OF PRAYER. *By Francis Underhill, M. A.* Morehouse Publishing Co., Milwaukee. Pp. 88. Paper, 60 cents. The author seeks to bring prayer into close relation with the rest of life, and to show how our experience in general may help us to pray. The aids to prayer on which she touches in this little book are Peace of Mind, The Beauty of the External World, The Church, Sound Character, Suffering and Love. She writes in a quiet, devotional way, and calls us to take life seriously and to find in all things the discipline or the summons to a life of devotion. J. D.

COMMUNION WITH GOD. *By Elmore McNeill McKee.* Ray Long and Richard R. Smith, Inc., New York City. Pp. 198. $1.75. Mr.

McKee was until recently the chaplain at Yale University. Struck by his unusual effectiveness in leading student congregations in worship, Ernest Fremont Tittle urged him to publish the prayers which he had used in this service. He has complied with this request in the present volume. It is one of the most stimulating and helpful collections of prayer that the reviewer has been privileged to read. There is much more than beauty of expression about them—there is spirituality, vision, reality. Any one who uses aids in his private devotions, or who leads the worship of others, will find them most helpful. They are gathered in four groups—the opening of worship; short prayers collected from many sources; prayers for pastoral use; conclusion of worship. E. T. T.

WHAT HE LIVED BY. *Classroom Prayers of Edward Increase Bosworth, compiled by Gertrude Roberts Rugh.* Association Press, New York City. Pp. 60. Dr. Bosworth, late dean of Oberlin Graduate School of Theology, influenced his students deeply by the brief prayers which he offered at the beginning of his various classes. A collection of these prayers, taken down by his students for their own personal use, are offered here to a wider public. The title is well chosen. These prayers take us back to the sources of Dean Bosworth's own spiritual life. E. T. T.

O WORLD INVISIBLE: AN ANTHOLOGY OF RELIGIOUS POETRY. *By Edward Thompson.* E. P. Dutton & Co., Inc., New York. Pp. 135. $2.50. This book comes with a handsome binding, good print, and is well put together. It is made up of religious poems from both Oriental and Occidental authors. Many religions speak their voices in musical tones, and it is a pleasure to have in one brief space the effort of these many tongues to give expression to their souls' longing in terms of the infinite. Eight Psalms from the King James Version are quoted, and several of the most striking portions of Isaiah. We miss, however, some familiar names of the masters from this volume. It may be, as the publishers suggest on the cover, to escape those "which have been made hackneyed". This book makes delightful reading. J. F. H.

INSPIRATIONAL PROSE QUOTATIONS. *Compiled by John W. Horine.* The Cokesbury Press, Nashville, Tenn. 1932. Pp. 311. $2.50. Dr. Horine, Professor of Exegesis in the Lutheran Theological Southern Seminary, Columbia, S. C., has brought together in one volume the gleanings of nearly forty years of reading in widely diverse fields of thought. The book contains more than 2,500 quotations, from approximately 450 authors. The material is assembled under more than 350 classifications, arranged alphabetically, with a limited num-

ber of cross references. The subject matter is made readily accessible by a complete table of contents, and an index of the authors quoted.

The length of the quotations range from a brief sentence to a paragraph of more than four hundred words. The content is strikingly sane and constructive. If properly used, this volume should prove most helpful to public speakers generally. P. H. C.

THE TEN COMMANDMENTS. *By John H. Powell, Jr.* The Macmillan Company, New York City. Pp. 154. $1.50. Dr. Powell, a recent graduate of our Seminary in Richmond, and a Ph. D. of the University of Edinburgh, now minister of the Reformed Church at Bronxville, N. Y., gives us in this volume a series of penetrating sermons on the Ten Commandments. As we note their freshness, their originality, their learning, their modern outlook, their practical application to the life of the present day, we can understand why their publication should have been requested. Mr. Powell is a young man with great gifts and fine training. We shall expect other stimulating volumes from his pen. E. T. T.

THE LORD'S PRAYER: AN INTERPRETATION. *By W. H. Wray Boyle.* Association Press, New York. Pp. 131. This is a good book of sermons on prayer. The first is on the topic, "The Prevailing Power of Prayer". The other eight are based on the Lord's Prayer. These sermons are not expositions of the petitions of the Lord's Prayer in the ordinary sense, but rather the application of the great principles that underlie this prayer to the present-day needs and conditions of men. It is well gotten up and will repay thoughtful study. H. S. T.

THE FACE OF CHRIST. *By George Craig Stewart.* Morehouse Publishing Company, Milwaukee, Wis. 78 pages. 50 cents. This study in spiritual portraiture reveals the radiance, resoluteness, compassion, majesty, suffering and glory in the face of Christ. There is no authentic picture of Christ. His face has been most difficult for the great artists to portray on canvas. Yet the material for a picture is furnished by eye-witnesses who knew Him, walked with Him, talked with Him, ate with Him, prayed with Him. This material furnishes the basis for Bishop Stewart's portrayal of the face of Christ in the six short addresses of this book which were first delivered as Noonday Lenten addressses at the Garrett Theatre in Chicago.

J. L. F.

THROUGH EXPERIENCE TO FAITH. *By Frederick K. Stamm.* The Abingdon Press, New York City. Pp. 207. Price $1.50. Here is an autobiography that is fresh and stimulating, and reveals a common struggle

and an uncommon victory. A modern, sincere city pastor at the Crossroads wrestles like Jacob at the brook and holds a steadfast faith in the vision that came. In his own words, the author describes the book: "I have put into language plain enough so any way-faring man may read how it is possible to recover again the individual consciousness that God is accessible." "Let God break through you," he pleads, and the book clearly defines the way to this unmistakable experience. It is worth reading. J. B. B.

TEN BURNING QUESTIONS. *By Rev. W. B. Riley, D. D.* Fleming H. Revell Company, New York. 200 pages. $1.50. Dr. Riley exhibits in his preaching and in this book a profound contempt for an orthodoxy that is too anaemic to advance the cause of Christianity and presents an orthodoxy that is aggressive and militant He is convinced that the last decade has not reduced iniquity, but has changed the ordinary murderer into a butchering monster, has multiplied the highwaymen and changed his method from individual holdup into wholesale robbery, has brought about an unlegalized liquor traffic and a demoralization of our social customs, has made the theatre more low and lewd than ever before, not excepting Babylon, Greece and Rome. In the light of these conditions he discussed these thought-provoking questions of our day: Is the Bible a Human or a Divine Book? The Old versus the New Faith, or Why Fundamentalism? Shall It Be Theological Liberty or License? What of the Church After Nineteen Hundred Years? Humanism—Is It Also and Only Heathenism? Is Twentieth Century Society Rotting? Shall the United States Re-enthrone King Barleycorn? Shall Affinities and Free Love Displace the Family? Shall It Be Christianity or Communism? Are World Governments Doomed? What Redemption? This book is an indictment of the moral evils and conditions of our day. It furnishes much material for sober thought. Regardless of the viewpoint of the reader, he will find this book stimulating. J. L. F.

OUR ATTITUDE TO SELF. *By Rev. W. Mackintosh Mackay, D. D.* Ray Long and Richard R. Smith, Inc., New York. Pp. 251. Price $2.00. Dr. Mackay has given us in this volume sixteen sermons, which make easy and pleasant reading and are full of inspiration and wholesome suggestion. In preparing them for his own pulpit he doubtless had in mind particularly the young men and women of his congregation. The author's whole effort is to be practical and helpful rather than profound. The messages follow two lines—encouragement to right attitudes toward self and warning against wrong attitudes. "Self-Reverence", "Self-Knowledge", "Self-Control", "Self-Sacrifice" are topics found in the former group, and "Self-Righteousness", "Self-Confidence", "Self-Pity" in the latter. H. W. D.

FORCES OF DESTINY. *By Marshall Wingfield.* Fleming H. Revell Co., New York City. Pp. 220. $2.00. Here is an interesting volume of miscellaneous addresses, sermons, magazine articles and a few poems by a minister of the Disciples Church. The title is the subject of the first address, which is very suggestive. Another unusual chapter is "Jewish Contributions to American Civilization" and shows a fine breadth of sympathetic appreciation. His addresses on "International Relations", "The Strength of a Nation" and "The Return of Faith" will furnish much valuable assistance to the student of modern social and religious tendencies. However, it is the kind of book one would appreciate more if he knew the author personally, and it is rather suspected that it was written primarily for a circle of friends. J. B. B.

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*THE INFLUENCE OF REVIVALS UPON THE ESTABLISHMENT OF THE PRESBYTERIAN CHURCH IN THE SOUTHERN STATES.

By the Rev. Benjamin Rice Lacy, Jr., D. D. LL. D.,
President of Union Theological Seminary, Richmond, Virginia.

Most of the histories of our denomination tell of the organization of presbyteries and synods, of the adoption of creeds, of the establishment of schools and colleges, of the efforts of our forefathers in behalf of civil and religious liberty. There are many heroic chapters, but one wishes that more were told us of the way in which evangelical truth worked in the hearts of the people. In attempting to trace the influence of evangelistic movements upon our Church one is at a loss as to where to begin. We are the spiritual heirs of Presbyterian and Reformed Christians of Switzerland, France, Holland, Germany, England, Scotland and Ireland, and these were in turn the spiritual heirs of the Protestant Reformation. That movement was far more than a protest, far more than a reformation. It changed men's souls and had great political, social and economic results, as well as religious. It was indeed the greatest revival since the days of Paul.

But while we are heirs of other Presbyterian and Reformed bodies, our real Mother Church was that established in the North of Ireland by the Scotch immigrants to that country.

***The present year has been set aside by our Assembly as preeminently a Year of Evangelism. We are therefore publishing in this issue three articles bearing on this important subject. Others are to follow in later numbers.**

Presbyterianism gained a foothold and flourished there through two notable revivals, in 1625 and in 1641.

When the wild Irish Catholics forfeited their lands to the Crown during the reigns of Elizabeth and James I, efforts were made to introduce immigrants from England and Scotland. The former, however, were too unaccustomed to hardship to prove effective settlers, whereas the Scotch, being more hardy, quickly established themselves in Ulster and other counties. The following account by Stewart is not a flattering one of our Scotch-Irish ancestors: "Most of the people were all void of godliness, who seemed rather to flee from God in their enterprise than to follow their own mercy. Yet God followed them when they fled from him. Albeit at first, it must be remembered, that as they cared little for any church so God seemed to care as little for them. Thus, on all hands, atheism increased, and disregard of God, iniquity abounded with contention, fighting, murder, adultery, etc., as among a people who, as they had nothing within them to overawe them, so their ministers' example [*i. e.*, those they found in Ireland] was worse than nothing. And verily, at this time the whole body of this people seemed ripe for the manifestation either of God's judgment or of God's mercy."

God manifested his mercy. There were seven noble preachers of the Presbyterian faith in Ireland: Brice, Ridge, Hubbard, Glendinning, Cunningham, Blair and Hamilton. Strange to say, the revival broke out through the ministry of the preacher who was regarded as the least able and weakest of these brethren. Stewart tells how Mr. Blair occasionally heard Mr. Glendinning preach and, finding in him some ability to warn the worldly and stir up the consciences of the wicked. sent him to Oldstone near the town of Antrim. Here he awakened the consciences of the lewd persons by preaching to them unrestrainedly the law, wrath and terrors of God. Many were convicted and cried out for salvation. The effect of his preaching was especially marked upon the most wicked and bolder spirits in the community, men who seemed incorrigible, and yet who through these sermons were subdued and won to Christ.

The revival spread through the county and attracted people of both high and low degree. The other preachers joined in the revival which spread until the news of it reached Scotland and able ministers from that country, such as Josiah Welch, a grandson of John Knox, came over to assist.

Two elements manifested themselves in this revival, which were present in all great awakenings. First, *prayer* by individuals and in groups. The house of Hugh Campbell, in the parish of Oldstone, was used as a monthly meeting place where Christians gathered to spend their time in prayer, mutual edification and conference. The number of people who attended these gatherings increased so rapidly that the ministers thought well to set up monthly meetings at Antrim, which in turn became a means of grace and of encouragement for the ministers and laymen who were taking part in the work. It is recorded of Robert Blair, the directing mind of the revival, that "he spent many days and nights in prayer alone with God and others and was vouchsafed great intimacy with God."

The second element of all great awakenings is great *preaching* of the Word. Men and women went gladly thirty or forty miles to attend communion. We will see this again when we come to the later revivals in Virginia. It is a pity that we have such few records of the actual sermons preached by the leaders of this revival, but testimony is general that their messages were delivered with great effectiveness.

This revival was followed by a period of stagnation and persecution which resulted in an attempt on the part of the leaders in the Presbyterian group in the North of Ireland to settle in New England. The voyage of the Eagle Wing is a thrilling chapter in itself. Difficulty after difficulty, storm upon storm, hindered their way until finally their boat having sprung a leak, their rudder having broken, they limped pitifully into Lockfergus nearly two months after they had sailed away. Though subjected to ridicule and persecution, it seems that this strange providence was mightily used of God for the ultimate settlement of the Scotch-Irish in America. On their return to Ireland their ministers were either forced to

withdraw or to submit to prelacy, and the more conscientious and able ones returned to Scotland. This was in 1636. Five years later, when the Irish Uprising occurred, the Presbyterians suffered far less than other Protestants, and when peace was established a new opportunity for leadership was thrust upon our spiritual forefathers.

Until that time no Presbytery had been formally organized in Scotland, and in this day when everything that relates to wars and armies is so distasteful to many it is interesting to remind ourselves that the presbyteries which gave birth to and nurtured Presbyterianism in America were themselves organized in the regiments of General Monroe's Army. The Insurrection was subdued by Scotch troops. Immediately thereafter a revival led by the loyal Presbyterian chaplains broke out in the army. Godly soldiers were elected and ordained to the eldership, and sessions were organized in the various regiments. Presbytery was then set up with representatives from the four regiments. The inhabitants of the land shared in the revival which followed and in great eagerness embraced the opportunity to be organized into sessions and presbyteries. Ministers were sent for from Scotland and the preaching of the Word was so eagerly attended that no house could be found sufficiently large for the congregations. Field preaching was resorted to and even the sacrament of the Lord's Supper was administered in the open. Missionary journeys were undertaken as far as the army could afford protection. Thus in the army was accomplished the real founding of the Presbyterian Church in Ireland, which more than any other church is the Mother Church of our denomination in America.

The effects of these revivals in Ireland upon American Presbyterianism cannot be over-estimated. "Col. Stevens, from Maryland besides Virginia," requested the Presbyterians of the North of Ireland to send a minister who could preach to the Presbyterians who had settled in his vicinity. Francis Makemie was sent and under his influence Presbyterianism was organized on this continent. Following him in rapid succession came Hampton, McNish, the Tennents, Samuel Blair,

Alexander Craighead and many more. The economic and religious persecution in the North of Ireland sent a steady stream of God-fearing men and women of this faith into the back country of Pennsylvania and South Carolina. Although there were other streams, the main one entered through Pennsylvania, leaving a large portion in that colony. Migrations set in south and west, filling the valleys of Western Pennsylvania, passing through the Valley of Virginia and then over the Blue Ridge into the fertile fields between the Yadkin and Catawba Rivers in North Carolina and extending finally through South Carolina to North Georgia and Alabama. There were offshoots such as the Caldwell Settlement near Cub Creek in Charlotte County, Va., which led to the establishment of Presbyterian churches often isolated from other groups of their own faith.

These men of Presbyterian antecedents had scarcely settled in this country when the Great Awakening occurred. The movement began almost simultaneously in New England and in Old England. At Northampton, Mass., where the funeral services of former President Coolidge were held this month, the great revival under Jonathan Edwards gained headway. Shortly thereafter Gilbert Tennent was engaged in successful evangelistic efforts. This antedated by several years the great outpouring upon the Wesleys and their group at the historic meeting in Fetter Lane. The Awakening, however, found its outstanding preacher and greatest power in Whitefield, so that the two movements were closely identified. His arrival stirred up the flame afresh in New York, New Jersey, Pennsylvania, Virginia and South Carolina. Humphrey says, "It is questionable whether any preacher since the days of the Apostles has done so much in a degenerate age to arouse the churches."

While the Awakening had considerable direct and tremendous indirect influence upon Georgia and the Carolinas, yet its chief theaters were New England, the Middle Colonies and Virginia. It is estimated that in New England from twenty-five to fifty thousand were converted out of a population of 340,000. In New England many of these were affil-

iated with the Congregational Church, but in New York, New Jersey and especially in Pennsylvania the preaching of Whitefield, the Tennents, Finley, Blair and others produced outstanding results in the Presbyterian Church. Unfortunately in 1741, before the full effects of the revival were felt, there was a division into the Old Side and New Side, the Synod of Philadelphia leading the former, which was opposed to revival methods, the Synod of New York leading the New Side. We shall see how this division not only affected the Middle Colonies, but also the beginnings of Presbyterianism in Virginia.

In spite of divisions, this great evangelistic movement was mightily used of God in the establishment and spread of the Presbyterian Church in the colonies. In the History of Old Redstone, which was the name of the presbytery which first embraced the territory in which Pittsburgh is now located, the author, in referring to this Great Awakening, asks, "But why was this sojourn in the Middle States? We may say, indeed, that their western and southern homes were not yet open for them. But was there not another reason in the divine purpose, though employing secondary causes as the immediate instruments of its will? A sublime mission for them and their children was intended, though altogether concealed from their view. They were not yet prepared for that mission. They must receive that preparation through the great revivals under Whitefield, the Tennents, the Blairs and a host of others whom God raised up in the earlier part of the last century to be instruments in his hands of spreading a new life through the Church. From 1740 to 1760 there was a mighty baptism of the Church of God in this land; and then were prepared the noble spirits that afterwards were called to so glorious a work in Virginia, North Carolina and Western Pennsylvania. And these again trained and marshalled those who in after years were to spread the gospel through all the West."

We of the South are probably more concerned with the effect of this movement upon our own locality. We see it first in Virginia. Strangely enough, the impact was not first upon

the Scotch-Irish in the Valley but upon the English settlement in Hanover. The Synod of Philadelphia, Old Side and conservative as regards revivals, was trying to care for the Presbyterians who had settled across the mountains near Opequon and further up the Valley. The New Side members of the Synod of New York came to the help of the little group seeking light in Virginia. The movement began in the house of Samuel Morris, where, in 1743, the neighbors began to gather in order to hear the reading of a volume of Mr. Whitefield's sermons. From week to week this reading continued, accompanied with conversations about Christian subjects, until finally the participants were summoned to Williamsburg to substantiate their claim for the right to worship as dissenters under the Act of Toleration. Knowing little about Presbyterianism, but remembering that Luther was a great reformer, they claimed to be Lutherans. Later, when William Robinson of the Log College, Gilbert and William Tennent, Samuel Finley and Samuel Blair visited them and preached, they recognized themselves as Presbyterians and claimed the right to worship as such. We see now the trouble caused by the division into Old and New Side in the Middle States. Governor Gooch had granted permission to the Synod of Philadelphia to send missionaries to the Presbyterian flocks west of the Alleghanies. When that body denied all knowledge of the Presbyterians in Hanover and claimed that the ministers who had visited them from Pennsylvania were schismatic, it was exceedingly difficult for this little band of Presbyterians to secure toleration. They finally managed to secure permission for Samuel Davies and certain others to preach and conduct worship.

No history of the evangelistic movement among the Presbyterians of the South would be complete without at least a reference to Samuel Davies. In a very real way he was the Father of Presbyterianism in Virginia east of the mountains. He was perhaps the greatest American preacher of his day. His labors covered five counties and his constituents were scattered in one or two others. The extreme limits of his congregations were from eighty to ninety miles, and he covered ter-

ritory held by eight Episcopal ministers. Failing in his attempt to get Jonathan Edwards to assist him in Virginia, he secured Rev. John Todd and several other ministers, settling four of them in the field which he formerly occupied. Presbyterian ministers were soon working in Prince Edward, Charlotte, Pittsylvania and Cumberland counties. Craighead and Brown were settled in Augusta County and through them the Awakening had its effect in the Valley. This was greatly increased after the union of the Old and New Side in 1758. As the revival progressed and as the Scotch-Irish across the mountains became more interested, the Presbyterians devoted themselves more to these people of their own antecedents, and large areas in Eastern Virginia and the Northern Neck, where Davies had assiduously labored, were neglected.

We should not minimize the effect of this revival in Eastern and South Side Virginia. From it have sprung some of the leading Presbyterian families of the South, whose influence, through their descendants and through Hampden-Sydney College and the Theological Seminary which they established, has been momentous. An outstanding illustration of this is the conversion of William Smith and of his wife, Mary Ann Smith, of Cumberland County. A loyal subject of King George II, and a nominal member of the Church of England, he bitterly opposed his wife's attendance upon the ministry of the dissenter, Samuel Davies. Later he himself was converted and then gladly rode many miles with his wife, fording rivers, to attend Presbyterian services. From this couple have descended the Hoge, Marquess, Binford, Hawes, Brooks and many other lines whose labors have added to the spreading of Presbyterianism. Hanover Presbytery, the first presbytery of the South, was a direct fruit of the great evangelistic movement which is known as the Great Awakening.

The Awakening advanced the Presbyterian Church in other sections of the South, notably in North Carolina, through the ministers who were sent out as a result of the revival. In 1755 Hugh McAden from the Synod of Philadelphia set out on his itinerating journey through the Valley of Virginia into

North Carolina. His diary shows the great amount of hardship which he endured. In most places his preaching was received with great favor and in many places with enthusiasm. He touched not only the Presbyterian churches of the Valley and the Piedmont section of North and South Carolina, but also the Cape Fear country which had been settled by the Highland Scotch. The later ministers who settled in North Carolina, such as Patillo in the Upper State, Craighead at Rocky River, Caldwell in Buffalo and Alamance, were the fruit of the Awakening. Not only so, but the Synods of New York and Philadelphia maintained their interest in the Presbyterians of North Carolina and repeatedly sent to them some of their best men, as, for instance, William Tennent, Jr., Nathan Ker, Geo. Duffield, William Ramsey, James Latta, Elihu Spencer and Alexander McWhorter.

Already the revival had had its effect upon the Highland Scotch settlement of the Cape Fear. Whitefield had preached to them in 1739 "not without effect." The services of the first Presbyterian minister in that settlement, James Campbell, who arrived in 1747, were secured through Whitefield. Having been settled over a church of Dutch immigrants in Philadelphia, Campbell had entered into a state of despondency and had ceased to preach, but through Whitefield his doubts were removed and he resumed his ministry, laboring effectively at Barbacue and Longstreet churches near Fayetteville. Hugh McAden's visit merged the two streams of Presbyterians in North Carolina just as the two in Virginia had been merged through the Great Awakening.

South Carolina and the scattered Presbyterian settlements in Georgia likewise felt the quickening of this great movement. As early as 1680 there had been mixed Presbyterian and independent churches in the Charleston area, as well as French churches. After 1724 there was a large influx of Scotch Irish, many of whom penetrated farther inland. Whitefield was a frequent visitor to the city, preaching there in 1738, 1740 and 1744, as a result of which there was a quickening of the spiritual life of the Presbyterians of that community, which re-

sulted in the establishment of new churches in the upper country and in the merging of many independent congregations, which led finally to the forming of the Presbytery of South Carolina. One of the most striking effects was in that group of New England Puritans who were destined to form the historic Midway Church of Liberty County, Ga. Having settled on Ashley River in 1695, one of their members, writing in 1746, said, "About two years ago the number of communicants in our church was a little over thirty. Now it is about seventy." This was but six years before the removal to Georgia, which occurred in 1752. From that congregation thus affected by the Great Awakening came the stream of men and ministers, including such names as Stevens, Baker, Way, Lupton, Winn, Spencer, James, Glass, Goulding, Girardeau, which so powerfully affected the future development of Presbyterianism in the world.

A word should be said regarding the effects of this great evangelistic movement. Beardsley groups these roughly under four heads. First, there was a spiritual awakening of the churches, whereby a membership which before had been too largely unregenerate and indifferent was marvelously quickened. In addition to this, thousands were added to the roll of the Church. Of the number converted the Presbyterians reaped the major harvest. The number of Presbyterian ministers was more than doubled during the twenty years between 1740 and 1760. A second result was the new interest of missionary activity. This found its first expression in the effort to Christianize the Indians. David Brainerd, who was converted during the revival, began his work in 1743 and it was the reading of an account of his life that inspired Henry Martyn to become the first modern missionary to the Mohammedans. Edwards himself was at one time a missionary to the Indians. A third result was the awakening of educational interest. The Log College played a major part in the revival and out of the Awakening were born Dartmouth and Princeton in the North, Liberty Hall, later to become Washington and Lee, and Hampden-Sydney in Virginia. Other institu-

tions, such as Jefferson College, Pennsylvania, and the University of North Carolina, can likewise be traced to the impetus given to education by the Great Awakening. A fourth result was its contribution to the rise of democracy. It both furnished a great constituency for Madison and Jefferson, and also brought to the attention of political leaders the Presbyterian form of government, after which our Federal Government is so closely modeled. Gewehr, in his "Great Awakening in Virginia," points out that it also had a great effect in ameliorating the condition of the Negroes, in leading to a betterment of their physical condition and also to a great effort at converting them. Cub Creek, one of the churches in Eastern Virginia which grew out of the revival, had before the end of the century nearly twice as many Negro members as White.

In conclusion, it may be profitable for us to note that in this revival, as in the revival in Ireland, prayer and preaching were the chief elements. In Wesley's account of the revival at Northampton we find that much prayer preceded and accompanied the Awakening. This we know was also true in the Oxford Group. John Wesley, writing of the meeting at Fetter Lane, in 1739, says: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us in so much that many cried out for exceeding joy and many fell to the ground. As soon as we had recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.'" This was just eight months before Whitefield sailed for America on the journey which gave him his greatest conquests. Again we see prayer emphasized in the little group in Hanover. Can we not say that it is a universal antecedent or a concomitant of an Awakening?

Seldom has there been such preaching. Whitefield's power of utterance is known to us all. He has been judged by many as the greatest preacher since Paul. But to the Tennents, Finley, Baird, Davies, Robinson, McAden, Craighead and

others great gifts were also vouchsafed. It is doubtful if the Presbyterian Church at any subsequent period has ever possessed such a large proportion of outstanding pulpiteers. There was no mourners' bench, no anxious seat, none of the methods of evangelism such as have later grown up, but there was constant prayer, preaching and *conversation*. Indeed one is impressed that in the scant records which we have of these meetings conversation about the things of God takes its place with prayer and preaching as one of the great elements in the Great Awakening. Must not these elements of evangelism which so prominently stood out in the Great Awakening find a place in our Church again if we are to experience a revival?

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*THE GREAT COMMISSION.

A Study of Acts 1:6-8.

By the Rev. Ernest Trice Thompson, D. D.,
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Ten times at least Jesus appeared to his disciples after the resurrection. As we read the various accounts it seems plain that His first purpose was to convince them that He was alive. He succeeded to such an extent that nothing thereafter could shake them from that belief, neither ridicule, nor persecution, nor death. The second purpose, it seems, was to impress upon them what we call the Great Commission. Over and over again he laid upon them the obligation to carry the gospel to the ends of the world. We find this commission repeated in Matthew, in Mark, in Luke, in John, and in the Book of Acts, five different forms, delivered on at least five different occasions.

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*A sermon preached by Dr. Thompson, as retiring Moderator, at the opening of the Synod of Virginia, Richmond, Virginia, September 6, 1932, and published by request of the Synod.

The last form of the Great Commission is recorded in Acts 1:6-8. It came as the result of a question, one which many Christians are asking again in these troubled times in which we are now living:

"LORD, DOST THOU AT THIS TIME RESTORE THE KINGDOM TO ISRAEL?"

It seems a little strange that the disciples should ask this particular question after their long association with Jesus. It reveals, however, three mistaken ideas about the Kingdom that in one form or another have persisted down to the present time.

First, a mistake as to the recipients of the Kingdom. They said: "Lord, doest thou at this time restore the Kingdom *to Israel?*" They still thought after all of Jesus' teaching that the fortunes of the Kingdom were wrapped up with the fortunes of Israel, that the Kingdom of God meant special privileges for the Jews. If they were living at the present time they might think that God was particularly fond of the Americans, or that the fortunes of the Kingdom were wrapped up with the fortunes of Presbyterianism or, it may be, the fortunes of the Presbyterian Church in the United States.

Second, a mistake as to the time that the Kingdom should come. They said: "Lord, doest thou *at this time* restore the Kingdom to Israel?" Evidently they expected the immediate consummation of the Kingdom. Two thousand years have gone by, that consummation has not occurred yet, but there are still Christians who insist that we believe in the imminent coming of our Lord.

Third, a mistake as to the mode by which the Kingdom should come. They said: "Lord, doest *thou* at this time restore the Kingdom to Israel?" They thought that the Kingdom would come immediately, by divine catastrophe, without need of human cooperation. It is plain from what follows that Jesus was thinking of the long years in which they must bear their witness for him in Jerusalem, and in Judea and Samaria, and unto the uttermost parts of the earth, baptizing

men into the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to observe all things whatsoever He had commanded them.

He said unto them:

"It Is Not for You to Know Times or Seasons Which the Father Hath Set Within His Own Authority."

The word translated "times" expresses duration of time, a general period. The word rendered "seasons" describes points within that time. Jesus said in effect: It is not for you to know the exact time, or even the general period of a happening. which the Father hath set within His own authority. We recall in this connection Jesus' words recorded in Matthew 24: 36: "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

It is unfortunate that the Church has not always heeded these words of its Master. Over and over again during its history members of the Church have sought to know, have thought they did know, the very thing which Jesus said it was impossible for them ever to know. A generation later, Christians in Thessalonica misinterpreted Paul's words to mean that the end was at hand. Some of them gave up their jobs and asked the church to support them while they waited for the Lord. Paul wrote his second letter to the Thessalonians to disillusion them. He insisted: "If any will not work, neither let him eat" (3:10).

In the next century, about 156, Montanus, a native of Phrygia in Asia Minor, joined by two prophetesses, Prisca and Maximilla, affirmed that the end of the world was at hand and that the heavenly Jerusalem was about to be established in Phrygia, whither believers should betake themselves to meet the Lord. Many responded to the call, but Christ never came.

There was a great outbreak of Millenarianism at the time of the Reformation. Many prophets arose to announce that the Lord's coming was imminent, and multitudes believed them. One, Melchior Hoffman, declared that he would be imprisoned for six months in Strassburg and then Christ would

come. He was imprisoned in Strassburg, not for six months, but for ten years, where he died. But Christ did not come.

A hundred years ago a Baptist farmer in New England named William Miller made a careful study of Daniel and Revelation. His calculations convinced him that Jesus would come in the year beginning March 21, 1843. In August, 1831, he began to warn the people of the United States of the approaching end of all things. At first he preached his simple message among the villages near his home whenever and wherever opportunity offered, then, as interest grew, in ever widening circles, till his followers numbered, according to various estimations, from fifty thousand to a million.

"As March 21 dawned people in many places went out into the open fields or climbed to hilltops to await the coming of the Lord, but the day passed and nothing unusual occurred. Then Miller reminded his followers that he had never definitely fixed the exact day but it might occur any time within the next year. The awful day was surely coming, and for another year the believers waited in nervous suspense. But the year passed and March 21, 1844, came, but still things went along as usual. Miller was now almost prostrated with disappointment and dismay at the failure of his careful calculations. But some of his followers revised the figures and fixed another date, in the fall of the same year, for the coming of the Lord, and again there was excitement and preparation among the believers; stores were closed, homes were broken up, while the minds of the most credulous gave way, and even murders were committed under the excitement. Again the new day of prophecy dawned, October 22, 1844. Some people sought the graveyards as an appropriate place from which to ascend; others climbed to the housetops; some arrayed themselves in their best clothes, but it was all to no avail; Christ did not appear in the clouds and the day passed."

The movement as a whole then collapsed; many passed from complete faith to utter scepticism; others returned to their own churches, where the Millennial movement has been kept

alive to the present day; still others formed themselves into Adventist bodies which still exist.

Some of us will not forget that after the World War a group of eminent Bible students of the Millennial school addressed a communication to Lloyd-George, then British Prime Minister, insisting that England need not be concerned about the political and economic problems of the post-war period for all signs indicated that Christ would soon return to establish the Millennium. The passing years have indicated more and more the need of solving the post-war problems, but Christ has not come yet.

All through the Church's history some of its members have attempted to do the very thing which Jesus forbade them to do, and always the times or the seasons have fallen within their own generation. No doubt these enthusiasts have rendered the Church some service. They have emphasized the fact that Christ will come again. It is dangerous, however, to insist on His imminent return. Millennialists almost always develop a one-sided view of the program of the Church. Perhaps Jesus had this in mind when He said: "It is not for you to know times or seasons, which the Father hath set within His own authority."

"But Ye Shall Receive Power When the Holy Spirit Is Come Upon You."

"Ye shall receive power." These disciples had been with Jesus during the days of His flesh. They had walked with Him and talked with Him; they had heard the words which He spoke and seen the deeds which He performed; they had stood at the cross; they had been witnesses of the resurrection. They knew that God was their Father and that Jesus Christ was their Lord and Saviour. They loved Him passionately and were willing to accept His will for their lives.

But there was something that they lacked. It was not money, though money would have helped; it was not organization, though organization would be needed; it was not a fully developed theology, though in the end the simple beliefs

of the early Church would have to be related to the science and philosophy of the age. These men lacked what we know that we ourselves lack, what at times we feel is the Church's greatest lack, our own Church's greatest lack, not money, not organization, not theology, but power.

Jesus said: "Ye shall receive power, when the Holy Spirit is come upon you." We cannot discuss now. as we ought to do, the nature and work of the Holy Spirit. But whatever else the presence of the Holy Spirit means, it does mean power, not physical power, not mental power, not political power, not economic power, but moral and spiritual power, we say. But moral and spiritual power for what?

To answer this question we need to read on through the Acts to discover if we can the power the Spirit brought. There was, for one thing, a new power of spiritual apprehension. "After Pentecost these men became mysteriously and marvelously aware of the presence of God. They were not distinguished by this gift in the early days before the Spirit was given. . . . But when we turn to the Acts we find that they could not get away from the sense of God's presence. Wherever they went, whichever kind of road it was through which they were walking, troubled and difficult, or smooth and leisurely, they felt their Lord was with them. Along with this sense of the divine presence we find an equally refined perception of their Lord's will. . . . Everywhere in the apostolic life there are communications between the Divine and the human. Sentences like these abound everywhere: The angel of the Lord said unto me. And the Spirit of the Lord said unto Philip, Go. And the Lord said unto Ananias. There is everywhere this suggestion of an intimate knowledge of God's will. These men had keen senses by which they could hear voices, mystic, mysterious, spiritual voices." They had become sensitized to the divine will.

There was also a marvelously new power of moral and spiritual achievement. "In the early days they were timorous, they were pliable, they were unfaithful, and in the supreme crisis they deserted their Master. They were like reeds shaken

by the wind. After the Spirit, they became steady, positive, effective." There was a limit, of course, to their physical strength, but there were inner sources of energy that ever renewed themselves, there was a will that could not be discouraged, an optimism that never failed. "I can do all things," said Paul, "in him that strengtheneth me." When opposition began, and threatenings were hurtling through the air, and imprisonment and death came near, we find no despairing, no disheartening, but radiant optimism, unquenchable hope, joy even in tribulation. There was a power not only to do and to endure, but also a power to live like Jesus. We read in Acts 4:13 that their enemies "took knowledge of them that they had been with Jesus." There it was the disciples' boldness that reminded men of their Lord. But there was more than that. Paul tells the Galatians (5:22) that "the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self control." This was not merely an ideal which Paul wished to set before the Christians. It was an actual description of the lives of those Christians who had surrendered themselves to the Spirit. He gave them power to live like Jesus.

The promise which Jesus made to the first disciples is the same promise which He gives to us. He does not promise us physical power, He does not promise us mental power, He does promise us power of the Holy Spirit, power to apprehend—God, power to achieve—God's will.

After all, this is our greatest need, just as it was the disciples' need: not money, though the Kingdom lags for money and at times our hearts almost break because there are open doors which we cannot enter; not organization, though we must have machinery through which we can cooperate with our fellowmen; not orthodoxy, though the Church must continue to be the pillar and ground of the truth; or an improved theology, though we need constantly to interpret our theology in terms of the modern day; but power to apprehend God,—that we may be conscious of His presence as we go into the study, and into the pulpit, and into the sick room, and about the or-

dinary business of the day,—that we may know His will for our lives and for the Church and for the world; and then power to achieve God's will for our lives, that we may speak effectively for Him, that we may speak courageously, in face of all that would keep us silent, that we may endure the disappointments and trials of life, that we may do the work which He has given us to do, that we may live like Jesus till men take knowledge of us that we too have been with Him.

Jesus said: "Ye shall receive power when the Holy Spirit is come upon you: and

"YE SHALL BE MY WITNESSES."

This is the fundamental task of the Church, to witness for Christ. It is a task which is never completed and to which each generation must dedicate itself anew. We are glad that the coming year has been set aside as a year of evangelism and that during the year our Church will put special emphasis upon this primary duty.

For this very reason, however, we need to consider what we expect to accomplish by our witness for Jesus, or rather what Jesus expects us to accomplish. He tells us more fully in Matthew 28:19-20. We recall that this was an earlier deliverance of the same commission and one which the disciples might be expected to remember as Jesus spoke the words recorded for us in Acts 1:8. It was the most formal utterance of the Great Commission, given, according to Jesus' own appointment, in Galilee, not to the Twelve only, but probably to the Five Hundred as well. Jesus charged His disciples on this occasion to make disciples of all the nations. To this end they were to baptize men into the name of the Father and of the Son and of the Holy Spirit and to teach them to observe all things whatsoever He had commanded them.

According to these words the first aim of our witness is to baptize men into the name of the Father and of the Son and of the Holy Spirit, not merely to baptize them with water, but to baptize them into living relationships with the triune God. We must bring men to trust God as their Father, to ac-

cept Jesus as their Lord and Saviour, to open their lives to the Holy Spirit. This is the task to which we we shall give ourselves the coming year. The supreme aim of an evangelistic campaign is to lead men to surrender their lives to God in all the fullness of His manifestation to us, to baptize them into the name, the living fellowship, of the Father, the Son and the Holy Spirit. This is the first step of the Christian life, and because it is the first step it is the most important step. Any program of the Church that does not build itself upon this fundamental truth is doomed to failure. The gospel begins by touching the lives of individual men and women, bringing them into vital contact with God. But however important, this is only the first object of our witness.

Jesus says we must also teach men to observe all the things He has commanded us. Of course we realize that this is true. The Church has always put great emphasis on religious education. Today in our homes, our Sunday Schools and in our pulpits we try to teach our people the fundamental truths of our religion. And this is a tremendously important task, plainly involved in the phrase just considered. We cannot baptize men into the name of Father, Son and Holy Spirit unless they know who the Father is and how He has revealed Himself to men; unless they know who Jesus is and something at least of what he did for them on Calvary; unless they know who the Holy Spirit is and what He now does for those who believe in Christ. And yet this is not what Jesus is speaking of here. He does not say that we are to teach children, or teach men to know the catechism, or to know the Bible, or to know the fundamentals of the faith. He says we are to teach them to observe, to do, all things whatsoever He has commanded us.

Of course we realize that this is true. We teach our Sunday School students and our church-going people to attend the services of the church, to contribute to its support, to remember the Sabbath Day to keep it holy, to perform other duties of the Christian life. All of this is necessary and important. But it does not exhaust the meaning of Jesus' words.

He says we are to teach them to observe *all things whatsoever* He has commanded us. And He has summarized all these things in two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

We must then teach men to love God with all their heart and soul and mind. May I say by way of parenthesis that if the Church is to teach men to love God with their minds it must not tie up faith in God with scientific dogmas of the past that have now been cast into the limbo and that make faith difficult or impossible for its children; it must allow its teachers and members some real freedom in interpreting the Bible and in modifying doctrinal statements that are not found in the Bible but which date from the fourth, or maybe the seventeenth, century.

We must also teach men to love their neighbors as themselves. If so, we must teach men to love their neighbors in the social life. And that means among other things that we must be concerned with the race question here in the South; we must seek more earnestly than we have done to fulfill our duty toward the Negro. And we must teach them to love their neighbors in the economic life. This means that the Church, our Church, must be concerned with the industrial questions here in the South, that it will not accept complacently an economic order which allows men, women and children to suffer dangerous privation when there is an abundance of goods for us all if only it were equitably distributed. And we must teach men to love their neighbors in the international life. This means that we must be concerned with questions of war and peace. Certainly the Church will not go into politics, but it cannot teach men to love their neighbors as themselves if it does not apply Christian teachings to the whole of life rather than to isolated sectors, if it is not concerned with

righteousness and justice in the social life as well as in the individual life.

The first object of our witness is to baptize men into the name of the Father and the Son and the Holy Spirit; the second object of our witness is to teach them to observe all things whatsoever Christ has commanded us; the ultimate object of our witness is to make disciples of all the nations (so the more accurate translation of the R. V.). We are not to gather out the elect merely. We are to make disciples for Jesus Christ. We are not to disciple individuals only, but nations as well, and not some nations, but all nations. We cannot be satisfied, then, till Japan and Russia as well as England and America are really seeking to mould their lives, their economic lives, their political lives, their international lives, on the teachings of Jesus Christ, till He has become the Lord of all men and the Lord of all life.

It follows that the individual gospel and the social gospel are both included in the Great Commission. The social gospel rests on the individual gospel; the individual gospel flowers out into the social gospel. Perhaps we should not speak of an individual gospel and a social gospel. There is only one gospel, but it has individual aspects and it has social aspects. What God has put together let not man put asunder.

"Ye Shall Be My Witnesses . . . in Jerusalem."

In one of his sermons D. L. Moody said: "I can imagine when Christ said to the little band around him, 'Go ye into all the world and preach the gospel,' Peter said, 'Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?' 'Yes,' said Christ. 'Go hunt up that man that spat in my face; tell him he may have a seat in my kingdom yet. Yes, Peter, go find that man that made that cruel crown of thorns and placed it on my brow, and tell him I will have a crown ready for him when he comes into my kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into my brow, and tell him I will put a scepter in his hand and he shall rule over the na-

tions of the earth if he will accept salvation. Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that. Tell him I forgive him freely, and that he can be saved if he will accept salvation as a gift.'"

The conversation is imaginary, but probably close to the facts. At any rate it reminds us that Jerusalem was not the easiest place to begin. For one thing these disciples came from Galilee, and it was there that Jesus had always found the readiest response. Jerusalem was the place where He faced the greatest opposition. And it was in Jerusalem that He had just been crucified.

Jerusalem was not the easiest place to begin, but it was the most strategic place. The gospel which these men were about to proclaim rested on the resurrection. If that could be disproved the Good News would collapse like a bubble. If the disciples had begun in Galilee, at their homes, the enemies of the gospel could easily say the story was a fabrication. But these men preached the gospel first of all in Jerusalem, where Christ had been crucified, where the whole enterprise would have collapsed if the body of Jesus had been produced. Because they preached first in Jerusalem, the gospel rests on a historical foundation that cannot be shaken.

We carry out the principle involved in this command today when we carry the gospel into the strategic places of our own land. Churches in the open country, home mission churches, are the churches which feed and keep alive the churches in the city. Jesus says, Ye shall be my witnesses in the country, in the mountains, in hard fields that sap a man's strength, and doom him, it may be, to ecclesiastical oblivion. More and more the cities come to dominate the life of America. And statistics show that in the cities the Church is gradually losing ground. Jesus says, Ye shall be my witnesses in the cities, not only feeding the flock that has been gathered, but reaching out for the unchurched. The leaders of America are being prepared in our colleges and universities. We have concentrated our attention on denominational

colleges and have left almost uncared for the much larger number of Presbyterian youth that attend our state institutions. Jesus says, Ye shall be my witnesses, in state universities as well as denominational schools. Newspapers, magazines and books are filled with articles that are antagonistic to the Christian faith and opposed to Christian morals. The men who mould and shape the thought of America are increasingly indifferent or hostile to Christianity. Jesus says, Ye shall be my witnesses before the intelligentsia. Stop threshing over old straw, meet the problems of today, courageously and unafraid. Witness for me in the strategic fields of American thought and life.

"And in All Judaea and Samaria."

The A. V. reads: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria. . . ." The R. V. following the Greek brackets Judaea and Samaria together: "and in all Judaea and Samaria." It seems to me that this is a fact of great significance, an interpretation which is born out by the great story that follows in the Book of the Acts. Jews and Samaritans had common blood in their veins. They worshipped the same God and owned in part the same Bible. But the feud between them had grown increasingly bitter. In Jesus' time Samaritans hated the Jews and Jews had no dealing with the Samaritans. On Jesus' last trip to Jerusalem the Samaritan villages refused to receive Him. James and John wished Him to call down fire from heaven. And now Jesus says: Ye shall be my witnesses . . . in all Judaea and Samaria. I think He meant to say: Before you can carry the gospel unto the uttermost parts of the earth, to Greeks and to Romans and to the barbarians of the north, you must heal the breach here at home, Jews and Samaritans must become one in me.

Applying this same principle, I think if Jesus were here on earth He would tell us very frankly that we cannot hope to win the world for Him until we close our ranks and demonstrate to the world our real brotherhood in Him. This does

not necessarily mean organic union of all Christian bodies, though personally I believe it does mean the organic union of some Christian bodies. It certainly does mean that Presbyterians, Baptists, Methodists shall demonstrate to the world in some real fashion that they are Christians first and Presbyterians, Methodists, and Baptists second; that they shall seek first the Kingdom of God and His righteousness, and not denominational advantages, and particularly when they conflict with the interests of the Kingdom. And it means that the Christian churches must find some real means of demonstrating the brotherhood of man in Jesus Christ, that the world shall realize that in spite of all our differences there is neither Presbyterian nor Methodist nor Baptist, neither German nor Japanese nor American, neither white nor black nor brown, neither rich nor poor, neither capitalist nor employee, but that Christ is all and in all. The gospel cannot progress as it should when men who own the same God do not at least seek to live like brothers. As Jesus said: By this shall all men know that ye are my disciples if ye have love one to another.

"And Unto the Uttermost Parts of the Earth."

The principle of course is plain. The gospel is to be preached in ever widening circles until finally the whole earth is won for Christ.

The Book of Acts describes the beginning of this mission. It tells us how the early disciples bore their witness for Jesus in Jerusalem, in Judaea and Samaria and then in the great centers of civilization.

History describes the continuation of this mission. After three hundred years the Roman Empire was won, officially, for Christ. In the next century the gospel was carried to the Germanic nations pressing on the borders of the Empire. When the Roman Empire in the West crumbled before their advance the Church was spared to continue its civilizing mission through the Dark Ages. In the fifth century Ireland was won for Christianity; in the sixth, Scotland; in the seventh, England. In the next century the Germanic tribes who still remained

outside the old boundaries of the Roman Empire were persuaded by daring missionaries or compelled by the sword to bow to the Cross. In the ninth century large territories in the Balkans were won; in the tenth century, the Scandinavian countries and Russia; in the eleventh century, Poland and Hungary, Greenland and Iceland; in the twelfth century, Pomerania; in the thirteenth, Finland, Lapland and the last bits of Prussia.

Europe at last gave nominal allegiance to the Cross. Further progress toward the East was prevented by the Turks, and for a while the missionary vision was lost. The revolutionary discoveries of Diaz, Columbus, Vasco da Gama and others stimulated renewed efforts on the parts of the Roman Catholics. The gospel, albeit in perverted form, was carried westward to the Americas and eastward to India, China and Japan. In 1792 William Carey, a Baptist shoemaker, aroused his own church in England to form a Society for Propagating the Gospel among the Heathen. In the next generation every Protestant Church in the British Isles, on the continent of Europe and in the United States of America girded itself for active missionary propaganda. Gradually the new movement gained momentum. In 1900 there were 15,000 missionaries on foreign soil and 1,750,000 converts in mission lands. But the most rapid gains were still to come. In 1925 there were 30,000 missionaries working under the Cross and 3,500,000 converts.

Then came the turning point. Missionaries began to be withdrawn. Money began to dwindle. It is not at all surprising, it should not discourage us, that such results should follow in the wake of a world-wide depression. But there is much significance in the fact that the decline began before the depression appeared. Evidence accumulates that the modern missionary movement has reached a crisis. Today we stand at the cross-roads. When the depression lifts it will become apparent which road we shall take,—whether Protestantism as a whole will go forward or backward or whether it will press toward the same goal along other paths. Personally I have

faith in the future. The Church has put its hand to the plow. It will never turn back.

It may be that our Church and the other Churches will work on reduced budgets that will destroy precious work, and bring us agony of soul, this year, and next year, and for many years to come. It may be that the inflated prosperity of the Coolidge era will never return. But Jesus said nothing about budgets, He said nothing about money. He said: "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth." To the continuation of that task we dedicate ourselves anew as we gather about the table of our Lord and as we open the one hundred and forty-fifth annual session of the Synod of Virginia.

EVANGELISM AND SOCIAL WELFARE AT THE SYNOD OF VIRGINIA.

By the Rev. J. J. Murray, D. D.,
Pastor of the Lexington Presbyterian Church, Lexington, Virginia.

At the 1932 meeting of the Synod of Virginia there were signs of an enlarged interest in the advancement of the Kingdom of God, not so much as it concerns ecclesiastical organizations and institutions but as it touches the universal needs of mankind.

The Moderator's Sermon.

The tone of the meeting was set by the sermon of the retiring moderator, Dr. Ernest Trice Thompson. With an earnest blending of evangelistic fervor and social passion he appealed for larger vision on the part of the Church, for a more determined effort to win our own land and the world for Christ

and for a full application of the gospel of Christ to all the physical and social as well as the spiritual needs of the world. The Church in these dark days, he said, must meet by the power of God the fundamental need of men for salvation and then must fill these redeemed individuals with the purpose to follow the whole teaching of our Lord, with all its implications of economic justice, racial cooperation and international concord. That sermon, by the request of Synod, is printed in this issue of the UNION SEMINARY REVIEW and speaks for itself.

EVANGELISM.

The sermon met with a quick response. As is to be expected in a Southern Presbyterian group, the response was most immediate and most earnest in its evangelistic application. Already the minds of many members of the Synod had been wrestling with the present need and opportunity. When on the second day the Home Missions Committee brought in a plan for Synod-wide evangelism it was quickly and wholeheartedly adopted. The report emphasized the fact that both the unprecedented condition of the times and the dangerous spiritual lethargy of the Church call for a great awakening. In response to the call of the General Assembly, 1933 was named as a Year of Evangelism. Already Dr. J. Ernest Thacker, General Assembly's evangelist, had been unanimously elected moderator. Synod pledged itself to a primary emphasis on evangelism throughout the year and the mind of the Church was turned toward making it a period of prayer and repentance and earnest effort. A comprehensive plan was worked out, with the following major measures:

1. A Prayer and Service Covenant to be presented to all congregations. This covenant joins the people of our churches into a league of prayer. It then emphasizes the more definite use of the Sabbath in Christian service, a regular attendance upon prayer meeting, the maintenance of family altars and Bible study and personal efforts to win men for Christ.

2. A careful religious survey to be made in each community for the discovery of the people who are unreached by the Church.

3. Groups of personal workers to be enlisted and trained in each church.

4. Evangelistic services to be held in every church, ministers giving their time without recompense, their bare expenses to be paid out of a central fund to which all churches will contribute the offerings taken during the meetings.

Four men in the Synod and four in each Presbytery are appointed to direct these four features of the evangelistic plan. All organizations in local churches are to be enlisted. With the concern manifested at the meeting of Synod and the enthusiasm already generated by these plans, 1933 should, with God's blessing, be a year of real spiritual advance.

Social Welfare.

While evangelism, personal and group, was rightly accepted as the major task of the church, the more general applications of the moderator's sermon were not forgotten. Presbyterians are always cautious, unduly cautious some of us feel, in facing those implications of the Christian message that are not recognized as definitely spiritual or ecclesiastical. This is due in part to our Church's fine loyalty to her doctrine of the spiritual mission of the church. But it is also due in large part, the writer feels, to the fact that we have sheltered our inherent conservatism behind that doctrine and to the fact that our Church is not closely enough in touch with the neediest groups of our population. But there is not lacking in our Church courts some feeling not only that men need personal salvation but that in a secondary but real way they need right living conditions and that, consequently, church members need not only grounding in the faith but guidance in the application of religion to the healing of our social ills. The Committee on Interracial Relations has steadily kept before the Synod the needs of the Negro in our midst and our duty to help him

in his upward climb. But the Negroes are not the only submerged group in our Southern life, and there was a feeling that the work of that committee should be broadened. Synod transformed the committee into a Committee on Moral and Social Welfare. "It shall be the duty of this committee to secure and present to Synod pertinent information regarding interracial relations and also information regarding other moral and social issues that may be of interest or concern to the Synod and to suggest any action that it may deem wise for the Synod to take." The consciences of thoughtful people have been made sensitive to the degrading effects of a social order too much built on profit and power and too forgetful that the development of personality should be the primary aim of a society in a Christian land. The Church, which has had much to do with arousing that conscience, should continue to stimulate and enlighten it.

Temperance.

A third important action was the answer given to an overture from Dr. J. A. MacLean requesting that Synod give some definite expression to its views on the use and distribution of alcoholic liquors for beverage purposes. The eminently wise views of Synod may best be stated by using the words of the resolutions adopted. Synod first of all declares "that it has no right, as it has no desire, to bind the conscience of its members in matters of this sort and issues this statement by way of suggestion and guidance only. The Synod recognizes and is in harmony with the historic position of the Presbyterian Church in the United States with reference to political issues, and as a non-partisan, religious body does not take sides in controversial, political questions. As the ultimate standard in this as in all other matters of conduct and morals we believe that Christians should endeavor to determine what Jesus would do under similar circumstances and what He would now have His followers do. . . . We appeal to our members to be law-abiding citizens, giving strict obedience to the prohibition law

as well as all other laws of the State. We recognize the grave dangers inherent in the use and distribution of alcoholic liquors for beverage purposes and would remind our people of the debasing and disastrous effects so often following the use of such liquors. We recall to their minds the many warnings in the Holy Scriptures as to the danger and terrible effects of intemperance. We urge them as Christians to consider the whole matter of 'example.' . . . . We invite them as a matter of Christian principle to adopt for themselves and to recommend to others the practice of total abstinence from alcoholic drinks." After calling attention to the peculiar social conditions of our times that make alcohol a danger and expressing grave concern over "the possible return of the saloon and the removal of restrictions in the distribution and use of intoxicating drinks," the resolutions go on to say that "We recognize the sincere difference of opinion that exists among Christians as to the best method of promoting temperance and urge that the discussion of these differences be carried on in a real Christian spirit, in order that we may ultimately unite on the best possible solution of the liquor problem." The resolutions, in closing, urge our members "to consider carefully what is required of them as Christian citizens in the present situation and to vote on this and all other matters in accordance with their own genuine Christian convictions." As all such statements probably should be, these resolutions are rather abstract and general, but they come to this important result, that the highest court of Presbyterianism in Virginia solemnly calls on its members to remember the dangers inherent in liquor and in making their decisions in regard to it to come to them earnestly, unselfishly and prayerfully, not swayed by mass sentiment or political prejudice, but guided by the Spirit of Christ.

"RE-THINKING MISSIONS—A LAYMEN'S INQUIRY AFTER ONE HUNDRED YEARS."

By the Rev. Donald Richardson, D. D.,

Professor of Christian Missions, Union Theological Seminary, Richmond, Virginia.

This book has met with a ready reception and is being widely read both by the supporters of foreign missions and also by those who are indifferent or hostile to this world-wide enterprise. On December the fourteenth the publishers announced that more than ten thousand copies had already been sold after it had been on sale for less than a month. The very magnitude of the modern missionary undertaking, the extent of the geographical areas which it reaches, the human lives involved, the breadth of its interests and activities, the calls which it makes for the giving of life and money, all of these make it a matter of prime concern to those, non-Christian as well as Christian, who are interested in world movements and who would keep in touch with world currents. The Christian missionary enterprise is the largest and most comprehensive movement which has ever been consciously and purposefully carried on within the limits of the human race. It is, therefore, a proper subject for survey and investigation, for study and criticism; and it welcomes the most critical consideration and analysis of its aims, methods and achievements, irrespective of the source from which that consideration and criticism may come. To the casual observer it might well seem that those who do not sympathize with the historic program of Christ are not the proper ones to give advice concerning the conduct of the affairs of His Kingdom; but they will give advice anyway, and quite frequently we may find helpful suggestions and directions as to method in places which we are accustomed to regard with disapproval.

The origin and purpose of this Laymen's Inquiry is fairly well-known. In order, however, to get their report clearly

before us we recapitulate briefly the manner in which their work was begun and the method in which it was carried through. In January, 1930, a small group of Protestant laymen met in New York City to talk about the work of foreign missions. They were naturally interested in the missionary enterprise, for it is an enterprise on which American Protestant mission boards are spending as much as $40,000,000 annually and to which nearly 30,000 European and American missionaries are giving their lives in service. This expenditure of life and money has not been without result, for as many as 40,000 mission churches have been established in non-Christian lands and more than 8,000,000 people are now connected with those Christian missions throughout the world. Within recent years there has been a decrease in contributions to this cause, and some think that this decrease may be due to a waning interest in the cause itself. The work of foreign missions has always been carried on in the face of opposition. More recently, however, opposition in some circles of thought has been intensified and the whole enterprise is meeting with a fierce fire of criticism. Travelers, foreign commercial representatives, writers of fiction and others have mercilessly criticized the missionary, his motive and his method. Some supporters of missions have become super-sensitive to such criticism and their sensitiveness manifests itself in a tendency to accept the advice of "the children of this generation" and compromise lest the foreign mission enterprise and the Christian religion itself lose out altogether.

It has been reported that this meeting of laymen in New York was brought about as the result of a statement made by Mr. John D. Rockefeller, Jr., to some of his fellow Baptist laymen. Mr. Rockefeller, according to this report, expressed a fear that his own sons might not have the same interest in the missionary enterprise which he has felt. "Would it be possible so to interpret and conduct mission work as to have it appeal to the oncoming generation with the same power that it has to the one now nearing the close of its years of great vigor?" Dr. John R. Mott subsequently made the suggestion

that Mr. Rockefeller and some of his friends supply the funds for an entirely independent and objective survey of the missionary enterprise, just as they would in the case of any business undertaking. When money for the expense of the survey and investigation had been provided, this meeting of laymen was held in New York and an entirely independent group of thirty-five persons, some of them women—drawn from the membership of seven different denominations—was organized as a board of directors of the "Laymen's Foreign Missions Inquiry." The directors of this Inquiry were drawn from the membership of the Northern Presbyterian, Dutch Reformed, United Presbyterian, Methodist Episcopal, Congregational, Protestant Episcopal and Northern Baptist denominations. In subsequent press releases and in the published report itself the statement is made that "The Laymen's Inquiry represents seven of the leading Protestant denominations." This is an entirely, though undesignedly, misleading statement. The Inquiry had no official ecclesiastical connections. No mission board or other church organization contributed to its expense. No board was permitted to see a copy of its report until after its substance had been made public through a series of press releases. The mission boards cooperated to the extent of expressing their approval of the Inquiry and by requesting the various missions to aid the fact-finding experts and the members of the Appraisal Commission in every possible way.

When the board of inquiry had been organized, it committed its "fact-finding" investigation to the Institute of Social and Religious Research. This latter is an organization in New York with a board of seven directors, the purpose of which is "to apply scientific methods to the study of socio-religious phenomena." Dr. Galen M. Fisher, formerly a Y. M. C. A. secretary in Japan, is the executive secretary of the Institute, and the fact-finding survey was under his direction. Research groups, selected by the above-named organization largely on the principle of theological neutrality, were sent to Japan, China and India, including Burma. These groups were to

gather material in the fields to which they were sent, data dealing with (1) the conditions of life and thought in those countries and (2) the history, achievements, aims, policies, personnel and activities of the missionary bodies concerned and of the related agencies in those fields. In the instructions issued to these "fact-finders" Dr. Fisher wrote: "The Institute imposes no theological or ecclesiastical standard on the staff [of "experts"], but it assumes that every member is a Christian according to his own definition. An irenic and appreciative attitude should be maintained, no matter how provocative may be the attitude of those with whom we shall deal." No member of these groups was allowed to write for publication anything connected with his investigation of missions without the approval of the General Director of the Inquiry, and the agreement to this effect was to be binding for a period of three years. "Caution," they were instructed, "should be exercised in expressing judgments in personal letters. There may be very damaging leaks." The national directors of these three groups were: C. Luther Fry, Lutheran; Harvey H. Guy, Disciples of Christ; and H. Paul Douglass, Congregational—all directors of the Institute of Social and Religious Research and all well-known to those who are familiar with the work of that institution.

The members of these groups, of course, had their salaries and all expenses paid by those who were financing the undertaking. The material which they collected amounted to five printed volumes; and these were placed in the hands of an Appraisal Commission of fifteen. This Commission, the chairman of which was Professor William E. Hocking, of Harvard University, set out to answer three principal questions:

1. In view of present conditions is there need to continue or expand foreign missionary work in non-Christian lands?

2. Are the present ideals and methods satisfactory; if not, what changes should be made?

3. In view of modern conceptions of culture and religion, what should be the attitude of Christians towards those of other religious faiths?

This Appraisal Commission, with the material gathered by the "fact finders," went first to India and Burma for three months of first-hand investigation. Thence they went to China for another period of practically three months and on to Japan for six weeks. Finally, two weeks were spent in Honolulu, "sorting out impressions and blocking out the main lines of the report." They returned to the United States in July, 1932, and presented their report to the Directors of the Inquiry. On November 18, 1932, this report in its final form as prepared for publication was presented at a meeting in New York. This meeting was made up of over five hundred representatives from foreign mission boards in the United States and Canada. Those present at this meeting had received copies of the report several weeks in advance, but with the understanding that they would not publicly discuss it or disclose its contents. The formal presentation made to this group was "little more than an elucidation of the report by the members of the Inquiry."

Previous to the presentation and publication of their report the Laymen's Inquiry issued a series of press releases. These releases which were very widely published and commented on, divulge the most sensational and "newsy" sections of the Report. The selection of these "revolutionary" elements and their publication throughout the country was a good bit of salesmanship, helping to create a demand for the book before it was actually on the market. The reading public is always eager for anything which promises to be sensational. This method of procedure, however, was psychologically unwise. Prejudice both for and against the book was created before it was available for reading; and when it did appear it was found to be not so bad as some had feared and others had hoped that it might be.

The reception which the Report has met with has varied according to the attitudes, viewpoints, religious convictions or lack of convictions of its different readers. All, however, are agreed that the Inquiry was undertaken with honesty of purpose and that those back of it were actuated by a sincere de-

sire to discover and evaluate the facts of the foreign missionary enterprise as it is conceived and carried on under present-day conditions. They undoubtedly desired to advance the great missionary enterprise of the Christian Church. The group of laymen who made the Inquiry possible were interested in foreign missions and were sympathetically supporting this branch of the Church's work. Their expressed purpose was to promote "the beginning of a new creative era, in the initiative, intelligent participation and effective leadership of laymen in the world mission of Christ." They were unwise in their choice of the medium through which the Inquiry was made. The Institute of Social and Religious Research is, of course, free from all theological "bias," it exists for the "scientific study of socio-religious phenomena;" and yet the viewpoint of the Institute's directors and of the majority of the "fact-finders" and the members of the appraisal commission is based upon certain very definite theological preconceptions. Before any of these various groups had gone to the mission fields it was fairly well known what the general character of their report would be. As a matter of fact, given the required theological neutrality, the Report might just as well have been written in New York without all the expense and pleasure involved in the extensive foreign travel. These well-known facts together with the sensational press notices prior to the publication of the Report naturally created a feeling of uneasiness in the minds of many ardent supporters of the missionary cause.

Several popular writers have expressed their judgments of the value of the Report and wide publicity has been given to those expressions. Discriminating readers will accept them for what they are: expressions of personal opinion from writers who are not necessarily to be regarded as experts in interpreting the message and the mission of the Christian religion. One may have been a missionary, or still be carried on the missionary roll, and yet be incapable of correctly interpreting the prevailing missionary conviction as to the Christian message and method on the foreign fields. Personal observation

and experience convince the writer that about ninety-nine per cent of the missionary force are actively and earnestly engaged in the carrying on of the missionary task while the remaining one per cent are equally actively and earnestly engaged in telling the home church and the force on the field what they should do and how to do it. Fortunately one grows accustomed to these long-distance directors and cloistered theorists and does not take them so seriously as they take themselves.

We are interested, however, in the impression which the Report of this Laymen's Inquiry has made upon the Church's responsible and capable foreign mission representatives and administrators.

All of the administrative boards representing the seven denominations whose work in the three foreign fields was investigated have given expression to their reaction to this Report, which one writer jubilantly says "has burst like a thunderclap on a great portion of the American Church." We quote, as typical of the viewpoint of the majority of the mission boards, the statement of the Board of Foreign Missions of the Presbyterian Church, U. S. A.:

"The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the Divine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

" 'The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their

Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ.'

"While eager for improvement and increased efficiency the Board believes that meanwhile the foreign missionary enterprise in its present form and on its present basis is fully justified in appealing for continued and enlarged support.

"The Board holds the body of its foreign missionaries in high regard and deep affection. It has confidence in their character, devotion and ability as worthy representatives of the home Church. Both the members of the Board and its missionaries wish that they all attained a higher standard and were more worthy of the Master they serve, but they are seeking to the best of their powers to do what were otherwise left undone.

"The Board regards the evangelistic purpose of Missions, when truly conceived, to be paramount. . . .

" 'We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word.'

"The Board adheres unqualifiedly to this purpose in the prosecution of its commission.

"The Board regards the place of the Church with its message, its sacraments and its fellowship as essential and central in the missionary program. In the fulfilment of this policy the Board reaffirms the Lakeville Conference declaration as follows:

" 'We believe that fresh emphasis should be given to the significance of the essential importance of the Church as truly

indigenous and autonomous and self-dependent and expressing in life and work the full truth and experience of the Gospel. We believe that the Church is to be conceived not merely as an end in itself but also as a means to the end of world evangelization and of showing forth the glory of Christ and doing the will of God in the world. We believe that the older Churches, cooperating in the way that they may be most effective in each land with the younger Churches, must keep in mind both the ideal of the National Church and the duty of world evangelism.' "

These extracts from official Board statements reveal the fact that the Laymen's Report has not met with the entire approbation of the groups which its authors represent. In order, therefore, to correctly estimate the reception which it has received, let us note very briefly the Report itself.

In the first place and with reference to the first question which the Inquiry undertook to answer, the Report is clear and emphatic in its unanimous conviction that the work of foreign missions should be continued:

"To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. . . . To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself."

This continuance of Christian missions, however, in the judgment of the Report, should be conditional on certain drastic changes in aim and method: "In our judgment, there is not alone room for change, there is necessity for change . . .; and the effecting of such change should be the condition for every further enlargement of the enterprise." The nature of the changes demanded will be indicated in substance in the following paragraphs, and the implication of the above quotation is clear: unless these changes are made the writers of the recommendations will not support foreign missions.

In the Christian missionary enterprise the following categories are of fundamental importance: the missionary aim,

motive, message, messenger, and method. The Laymen's Report expresses clear convictions on each of these topics.

The Aim of Missions, according to this Report, is to pave "the way for international friendship through a deeper understanding. It means trying more definitely to strengthen our own hold on this meeting of religion in human life. Should we try to express this conception in a more literal statement it might be this:

"'To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world.'

"Perhaps the chief hope for an important deepening of self-knowledge on the part of Christendom is by way of a more thorough-going sharing of its life with the life of the Orient. Sharing may mean spreading abroad what one has, but sharing becomes real only as it becomes mutual, running in both directions, each teaching, each learning, each with the other meeting the unsolved problems of both.

"That the non-Christian religions do contain elements of instruction for us cannot be doubted. There are many respects in which we may well be the learners.

"One great reason for the presence of Christianity in the Orient is an interest in its own developing interpretation, as it could hardly grow in America alone, through free intercourse with various other types of religious experience. The relation between religions must take increasingly hereafter the form of a common search for truth."

Missionaries should not combat the non-Christian religions but should cooperate with them in the effort to counteract the growth of atheism, irreligion and materialism. Here we have a very clear statement of the change which should be made in the aim of missions. The missionaries of the New Testament and the missionaries through the whole of the Church's history would not have acquiesced in this statement of their aim, in this interpretation of the commission received from Christ.

The aim of the Southern Presbyterian foreign mission enterprise is expressed in the following words:

"The great end of missionary life and service is the preaching of Christ and Him crucified to the non-evangelized peoples. All forms of missionary work must be subordinate to this end. The Executive Committee will, therefore, sanction no methods of missionary effort except as they contribute to a wider and more effective proclamation of the Gospel. And the missions in all their recommendations and policies are charged to keep this chief end in view. All unordained missionaries are expected to make all of their work, whatever its special form may be, subservient to the one great end of giving the Gospel to the native people."

In so clear-cut an antithesis in aims one must of necessity make a choice of alternatives.

The Motive of Missions is also conceived of in the Report in terms other than those familiar to students of the New Testament and of the missionary enterprise through the centuries:

"The motive of all religious missions is the ardent desire to communicate a spiritual value regarded as unique and of supreme importance."

The missionary "pioneers were moved by the disturbing sense that many in Asia had not so much as heard the Gospel: millions of souls, believed to be in danger of eternal death, might be given the opportunity of life; there was but one way, the way of Christ.

"Mingled with this concern for individuals, there was the appealing vision of the world-wide Church. . . . It was because Christianity was not Western, but universally human, that it must be brought back to the Orient and made at home there." These former motives, however, are no longer operative. Our theological outlook has been changed. "There is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned. . . . The fundamental motive, the imperative of sharing whatever certainties we have in the field of religion remains. The changes we have noted lessen the apparent need, and certainly the insistent

urgency of haste, of the work of the foreign preacher and evangelist." In a word, the motive for missions is the desire for a mutual sharing of religious values with others and for co-operating with others in the quest for a fuller knowledge of God and a more satisfying life. The Christian and the non-Christian religions must learn from each other.

This statement of the missionary motive is too much diluted to meet with approval from those who are convinced that in Christ we have the full and final revelation of God, the only and the sufficient Saviour for the East as well as for the West; and that this Christ has commissioned His followers to carry His Gospel to all the world. Back of the Christian missionary movement there is a multiplicity of motives, some of which will appeal to one generation of Christians more than to another. There are, however, certain abiding motives which find their rootage in the New Testament Scriptures and which cease to be operative only when we have abandoned the New Testament Gospel.

Of the Message which Christianity has for the non-Christian world, the Report thinks it would be difficult to find in Christianity "any one general principle which could surely be found nowhere else." . . . "It was one aspect of the genius of Jesus that amid a rich store of earlier codes and doctrines He discerned what was essential and brought it to brief and forcible expression." Christ was not unique in His teachings. Neither is He unique in His person: "The uniqueness of Christianity does not consist solely in its interpretation of religious truth. It consists also, perhaps chiefly, in those things which make religion different from all philosophy,—its symbolism, its observances, its historical fellowship, and especially the personal figure to whom it points not alone as founder and teacher, but as its highest expression of the religious life. . . . Christianity believes that in the course of history insistent problems of religion came to Jesus with peculiar clarity and force, and that He gave answers to them which, because of their simple and essential nature, may be taken as final." Because the career of Jesus "was given wholly to manifesting the

meaning of religion, and was carried through under the severest tests, it stands as a unique support of all who subsequently desire to carry out the same venture. . . . He becomes in spirit their companion and master." The message for the non-Christian world is ethical and social—that message is summarized in the Sermon on the Mount.

Here again we find the call for a change in thinking which would entirely reconstruct our Christian conceptions. This is not the New Testament interpretation of Christ, neither is it the interpretation of the Church of the ages. The missionary with this message, or lack of message, would emphasize the purely humanitarian aspects of mission work. He would live among the non-Christian people, do good in their midst; but say nothing of that bit of "good news" of which the Christian Scriptures make so much. The missionary would avoid preaching as he would the plague ("Preaching would be his last task"); and he would beware of the "emotional satisfaction in winning souls."

Concerning the missionary Messenger the Report says much that is good and with which we all agree. It also says much that is evidently inspired by a theological impatience which is strangely out of place in a "scientific" survey.

"Of the thousands of missionaries, there are many of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy. The greater number seem to us of limited outlook and capacity; and there are not a few whose vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions and details of a task too great for their powers and their hearts.

"The human side of the mission seems on the whole unduly weak. For there are two things which we may rightfully demand of the mission personnel. First, that in those services where there is a recognized standard of efficiency, as in teaching or medicine, the mission staff shall stand well. Second, that in the essential service of interpreting Christianity to the Orient, it shall not too far fail of its great theme. In neither

of these respects can we speak of the total impression with the high enthusiasm we should like to offer. . . .

"Our judgment of the possible future value of the mission movement depends, more than upon any other factor, on the question whether there is a real likelihood that, either through changing the conditions of work or through improvement in quality, the personnel of missions can be materially strengthened."

Dr. William P. Merrill, the only pastor on the Laymen's Inquiry Commission, in speaking of their Report recently, said:

"As a member of a group charged to be impartial and to make a detached and objective appraisal, I tried to keep cool, to be dispassionate, to watch for faults and mistakes, to be on the alert for places where changes are needed. Our Report is frank and severe. But I am glad to record my deliberate judgment that, on the whole, the missionary enterprise of the Christian churches of America stands as one of the most noble examples of high-motivated spiritual adventure in the history of mankind. The faults which characterize it, the defects which hold it back are, almost without exception, due to our defective Christianity here at home, and, in my individual judgment, the foreign missionary and his work are at least as good as the Christian worker and his work here in America. I think they are decidedly above the average work and worker in our American churches."

There is undoubtedly much room and great need for improvement in the missionary personnel and in the ministry and lay leadership of the Church in every land. The missionary himself is deeply conscious of his own insufficiency for the tasks and opportunities which constantly confront him.

Every intelligent Christian would agree with the Commission in its judgment that "only persons of the highest quality, fitness and tested ability should receive the approval of the sending boards." The personnel of the missionary body represents a cross section of the Christian ministry here at home. At home and abroad there is need for the very best; but along

with the more scientific attitude, the wider social vision and the larger spirit of cooperation, there is also imperative need that the missionaries of the Christian religion should hold certain vital Christian convictions and be impelled by that urgent sense of a divine calling which has characterized the effective missionary workers throughout the history of the Church.

A large part of the Report is taken up with questions of Method. It believes that methods should be radically changed, though many of the changes suggested have long since been put into operation by the missions on the fields. The temporary functions and methods of the foreign mission work of former days should "gradually give place to permanent functions and methods." The former and temporary missionary function and method consisted in:

"1. Sending many persons of various equipment to preach widely so that the message shall have been heard.

"2. Aggressively promoting the local church through efforts actuated from the home churches.

"3. Expounding single-mindedly the Christianity and culture of the West; and tending to sever converts from old contexts in order to establish a distinctive body of local Christians.

"4. Carrying on educational and medical work as a means of evangelizing and building up the Christian community.

"5. Training natives as leaders who will in time replace the missionaries."

"We have now, however, come to the time when we should pass over into the permanent functions of the period of missionary ambassadorship; and we should employ the method of:

"1. Maintaining a relatively few highly equipped persons, representing the Christian way of thought and life, acceptable to or invited by the foreign land.

"2. Standing at the service of the local church for advice and counsel, as well as of other leaders of thought and religion.

"3. Studying sympathetically the problems of the changing local culture, trying to preserve what is valuable in the past of

the people, and to minimize the dangers of abrupt break with tradition.

"4. Carrying on pioneer and experimental work in education, medicine and rural development and other social applications of the Christian view of life, primarily in view of the emerging needs of the foreign land.

"5. Maintaining institutions for the study and interpretation of Christian civilization, of philosophy, theology, comparative religion, both for the higher training of qualified Christians and as places of liaison with scholarly inquirers and interpreters of the Orient.

"6. Seeking through such intercourse a deeper grasp of the meaning of Christianity; promoting world unity through the spread of the universal elements of religion; enlivening the churches at home and abroad through rapport with each other."

The contrast between these two series of objectives and methods underlies the entire Report, and its authors believe that the future of foreign missions is largely dependent upon the extent to which the changes indicated are made by the missions on the fields and by the missionary administrators of the sending churches.

The Report also expresses its conviction that there should be radical reorganization at the Home Base. There should be union and coordination of administration. Boards at home should unite to set up a general administrative board to promote, supervise and administer the foreign mission work of all denominations. This super-mission agency should be made up of executives and of laymen outside the boards. "Denominations willing to cooperate should participate in the organization of a council for the administrative direction of missionary effort in all fields." The functions of this council "should include the formulation of general policies for their representatives on mission fields, the appointment of executive officers, field directors, and, by confirmation, of all field personnel." The executive officers of this comprehensive council should be "salaried specialists devoting their time to the phases of the program comprised under evangelization, general education,

religious education, medicine, rural life, women's work, and social betterment."

The plan of reorganization does not suggest the union of denominations in any other field of endeavor, "much less in matters of creed, forms of worship, and internal organization and policy." Individual and Christian communions may continue to believe and worship and organize as they will; but they should give the proposed council their missionary money and allow the council of "salaried specialists" to determine the message and the method and appoint the messengers for their foreign mission work.

It is not strange that such surprising recommendations should have produced an unfavorable reaction in the minds of those who adhere still to the New Testament conception of the function, message and method of the Christian Church. The Report and its conclusions rest upon a philosophy of missions which is quite other than that of historic Christianity. The kind of mission which it envisages would be an impressive and beneficent undertaking, magnificent alike in its proportions and in its purposes. It is difficult, however, to see why it should assume the title of Christian, and claim the sacrificial support of Christian people rather than the support of all men and women of humanitarian sympathies, non-Christian as well as Christian.

The Foreword of the Report states that there were represented in the membership of the Commission three distinct points of view, both as to the object aimed at and the means to be employed for its attainment: "To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others it would best be named the desire for a deeper knowledge and love of God, seeking with

men everywhere a more adequate fulfilment of the divine possibilities of personal and social life."

Now these missionary motives, as the Report points out, are not mutually exclusive. Those who belong to the first group feel also the compulsion of the motives which animate those who belong to the second and third groups; and those who belong to the second group share also in the motive of the third group. The converse, however, is not true: the members of the third group do not share in nor sympathize with the motives of the second and first groups; and those of the second group do not appreciate the motive which animates the members of the first group. Agreement and cooperation, therefore, between the three groups is possibly only on the basis of the motive held by the third group, since this is the only motive which the three groups hold in common. If, therefore, evangelical Christians would cooperate in the foreign mission enterprise as projected by this Report, they must first surrender their faith in the New Testament claims concerning the uniqueness of Christ and the Christian way of faith and life. This implication is disturbing not only because it finds expression in a Report issued by a distinguished group of leaders in American Church life, but principally because it is indicative of the thought-tendency of many within the Christian constituency. The Report takes the position that "the final truth, whatever it may be, is the New Testament of every existing faith." "If through growing appreciation and borrowing, the vitality of genuine religion is anywhere increased, the Christian may well rejoice in that fact. We will look forward, not to the destruction of these religions, but to their continued coexistence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth." Agreement with this position would mean the entire abandonment of the New Testament religion and the complete surrender of that faith which we have been accustomed to call Christian. Nothing would be left save to share in the cult of "the eternal quest."

An editorial in The Christian Century of November 30,

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1932, written by one who heartily sympathizes with the viewpoint and conclusions of the Report, frankly faces the underlying implication. The writer sees a new conflict between conservatism and modernism, with the latter taking the initiative and seeking to gain possession of the Christian missionary enterprise.

"The Laymen's report signalizes distinctly the obsolescence of dogmatic orthodoxy and the emergence of an effective and responsible modernism.

"The result will be sobering upon all Christian men and women who reflect upon it. Are modernists ready for the discharge of the responsibility which the commission, in making this report, has assumed on their behalf? Are they willing to take the consequences of the principles which the Commission has laid down? Are they sure that mission work conducted under the standards set up by the Laymen's report will have genuine and fruitful vitality? Are they sure enough of their own principles to let go those which the report condemns?

"The report will be condemned by those who read it with the fixed eyes of orthodoxy. Already, blasts of criticism have been released in the religious press, in some pulpits, by some missionaries and by some board secretaries. We repeat our opening sentence: A major battle looms on the horizon of Protestant Christianity. It is no academic battle of ideas, this time, though it will bring into play the whole ideology of both traditional and modern thought. But the basic functioning of organized Christianity is involved. When you touch the missionary enterprise you touch everything that goes by the name Christian. Is modernism ready to take over so fundamental a function as the long cherished enterprise of Christian missions?"

In a subsequent issue of the same periodical the editor suggests that the Federal Council of Churches might take over the general administration of the foreign mission work which the different denominations are now conducting through their own agencies: "The question is bound to arise, Why create another piece of machinery when the Federal Council is al-

ready in existence and is competent, if once clothed with authority, to administer foreign missions better than any special agency could possibly do?"

In expressing our dissent from some of the Report's conclusions, and our entire disagreement with its underlying philosophy of Christian missions, we are not unappreciative of its value both to mission boards and also to missionaries. Its objectionable features should not blind us to its real values. Missionaries, foreign mission boards and all friends of Christian missions should be ever open-minded and receptive of criticism. We should avoid that complacency which is unresponsive to outside suggestions. As a matter of fact, all of the mission boards concerned have frankly expressed their entire approval of many excellencies which are found in the Report. Most of these excellencies, however, are not new. They are among the commonplaces of missionary theory and practice. Among commendable features of the Commission's appraisal we list the following:

1. The emphasis on the need for the ablest and most devoted men and women as missionaries.

2. The emphasis on the contribution of foreign missions to good-will, human service and human unity.

3. The insistence upon the need for an undenominational approach to the non-Christian people of the world.

4. The emphasis on the needs of rural communities.

5. The insistence on the principle of the self-support of churches established on mission fields.

6. The emphasis on the transfer of authority as rapidly as possible so that the newly established churches may be entirely self-dependent and self-governing.

7. The appeal for a higher type of American trade representatives who will sympathize and cooperate with the missionary movement.

8. Its recognition of the duty of the Christian missions to minister to the great masses of men who are dissatisfied with their ancestral religions.

9. Its insistence on the highest quality of service in every form of mission work.

10. Its constant insistence on the need for the application of Christian principles to all the relationships of human life.

Many other elements of excellency in the Report might be mentioned if space permitted. These, however, will suffice to show that the Report has real values. Those familiar with the present-day practice of foreign missions will not be ignorant of the fact that these values are not new discoveries. They are found in the missionary literature and in the mission practice of our own and of other churches; and are frankly recognized as essential elements in the modern missionary enterprise.

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*THE WORD OF GOD AND HISTORY.

By the Rev. Holmes Rolston, Th. D.,

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Dr. Theron Rice was once asked what the effect on his faith would be if some ancient monument should be discovered which proved that Jesus Christ had never lived. Dr. Rice is said to have replied, "It wouldn't have any effect at all. I know Him too well in my own life." What did Dr. Rice mean by this answer? He clearly meant that there had been given to him a deep certainty of the truth of his life with Christ, a certainty that nothing could shake. It is equally certain that he did not mean that his Christian life could exist in a fool's

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*This article is identical with the closing chapter of a study in the Barthian theology made by Dr. Rolston and presented to the Union Theological Seminary as a thesis for the Th. D. degree. The thesis has been adapted for publication and has been brought out in book form by The Cokesbury Press under the title, *A Conservative Looks to Barth and Brunner.* Price, $1.50. Copies may be ordered from the Presbyterian Committee of Publication at Richmond, Va. Dr. Murray's evaluation of this volume constitutes one of the book reviews of this issue.

paradise which had no relation to historical reality. He did not say that even after he had been convinced that Jesus Christ never lived and never died he could live a life of communion with Him that was in no way affected by this knowledge. He could not continue to find strength through communion with the Christ of experience after he was convinced that the so-called "Christ of History" was purely a character of fiction. What Dr. Rice probably meant was that the certainty which had been given to him as the Word of God spoken to him from the New Testament carried with it a conviction as to the truth of the historical facts on which it was based. His certainty here made him quite sure that no monument would ever be discovered that would prove that Jesus Christ had never lived. He did not expect to be bothered by such a discovery because he knew that such a discovery would never be made. History might uncover records that would change some of his knowledge about Christ. He might be forced to move the time of His birth from December to July. Some of the details of his belief concerning His ministry might need to be modified. He was quite sure that nothing would be found that would touch the citadel of his faith. This certainty had probably been confirmed by a limited study of the historical basis of Christianity, but it had not come primarily from such a study. It had come from his assurance of the truth of the Word of God spoken to him from the New Testament.

The discussion of the attitude taken by Dr. Rice constitutes an introduction to the study of the Barthian thought of the relation of the Word of God to history. Many of the thoughts that must be brought out in this discussion have been touched upon in the development of their thought which has been presented. But that which has been implicit needs to be made explicit, and that which has been thrown out at random needs to be presented in an orderly fashion. The Barthians believe in the existence of two worlds, the world of time and the world of eternity. Between the two there is an infinite qualitative distinction. Revelation to them is a downward movement from God to man. The Word of God is God's reve-

lation of Himself to man. The Word of God cannot be heard by the spectator. It is heard through faith and through faith alone. By "faith" they mean the surrender of the soul to the truth of God. It is the "existential moment" in which man responds to the Word of God. The fundamental Barthian thought is, therefore, that the Word of God can be heard only by those who have met necessary spiritual conditions. When the world of eternity breaks through into the world of time the message is heard only by those who are believers. The unbeliever can perceive the outward form of the event, but he cannot perceive its inner meaning.

This principle needs examination. We find in John an example of a time in which a voice from Heaven speaks to Jesus: "Then there came a voice from Heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him."[1] The voice was not given for Christ's sake, but for the sake of those that stood near Him. And yet to the vast majority of that audience it had no significance beyond that of a loud and meaningless noise. Others surmised that there might be something supernatural about it, but no heavenly message was mediated to their souls. When the voice of God spoke to men there were only a few believers who were able to receive the message. The majority of the mob would have sworn on oath that it was nothing but thunder.

The same truth is superbly illustrated in the stories of the appearance of the Risen Christ. In Him the life of the world of God was manifested to the children of God. In the very nature of the case it could not be seen by the world of unbelieving men. Not the slightest evidence can be found in the New Testament to show that the Risen Christ manifested Himself to those who were not believers. This fact is too well established to need elaboration or discussion.

Stephen is given a vision of the world beyond: "But he, being full of the Holy Ghost, looked steadfastly up into Heaven, and saw the glory of God, and Jesus standing on the

[1]John 12:28-29.

right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God."[2] The vision which Stephen sees through the Holy Ghost cannot be seen by those around him. They are quite sure that he has spoken blasphemy and proceed to stone him for it.

The same truth is brought out in the story of Paul's conversion: "And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven: And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do."[3] But Paul was not alone when Jesus manifested Himself unto him in this manner. What did the whole scene mean to those who were with him? Of them we are told, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man."[4] When Paul tells the story again on a different occasion, he says of them: "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."[5] The contradiction here is more apparent than real. Paul does not mean that they heard no sound. He means that it had no meaning for them. The men who were with Paul saw a blinding light and heard a noise. They did not see the Risen Jesus and they did not receive a message from Him. God spoke to Paul in an existential moment which for Paul was the turning-point of his life. Those who stood by him saw in it no more than a flash of lightning and a rumble of thunder.

The general principle on which the Barthians move seems to be established. In every act of revelation there is a certain outer form which all men can apprehend. There is an

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[2]Acts 7:55-56.
[3]Acts 9:3-7.
[4]Acts 9:8.
[5]Acts 22:9.

inner meaning which is opened to the eye of faith. We are now prepared to understand what Barth means when he says that revelation is historical and that it is not historical. It is historical in the sense that it is a movement from God to man that enters the field of history and produces effects that are visible to all. It is not historical in that it moves on a plane that cannot be apprehended by the historian simply as a historian. It must be apprehended by faith. Barth says, "However it may be with the historical Jesus, it is certain that Jesus the Christ, the Son of the Living God, belongs neither to history nor to psychology; for what is historical and psychological is as such corruptible. The resurrection of Christ, or His second coming, which is the same thing, is not a historical event; the historians may reassure themselves—unless, of course, they prefer to let it destroy their assurance—that our concern here is with an event which, though it is the only real happening *in,* is not a real happening *of,* history."[6] We note here the significant parenthesis (unless, of course, they prefer to let it destroy their assurance), *i. e.,* unless they prefer to surrender to it and approach it with the eye of faith:

McConnachie gives a fine paragraph in discussion of Barth's view of history: "But does Barth then believe in the Jesus of History? Does he believe in the fact of the Virgin Birth and the fact of the resurrection? So often has he been asked that question that when some one in my presence asked it he shrugged his shoulders with a weary smile. He does believe in the Jesus of History, but for him the Jesus of History is—the Jesus of History. He does believe in the fact of the resurrection, but insofar as they are historical events they can only be perceived as historical events. They can never be matter for faith. The knowledge of the historical facts of our Lord's life is no sufficient ground for a knowledge of Christ. If the life and death of Jesus be considered merely as an event in history, the historian is able to contribute little more than a trivial judgment. He can only see the human incognito of Jesus, the real Christ is not visible to the historian's eye. His-

[6]The Word of God and the Word of Man, Karl Barth, page 90.

torical science simply cannot cope with Revelation. Historical judgment can be passed on Jesus as a hero, a prophet, a religious Founder, but not on Him as the Son of God.—Historically considered, indeed, He constitutes an insoluble problem, a Paradox, a Scandalon, but in the light of Revelation He is seen to be the Word of God and the meaning of all history."[7]

A little later he adds: "Revelation, therefore, comes into history, but is not of it. History is from beneath. Revelation is from above. Revelation precedes history, determines history, is manifest in history, but is distinct from history. Revelation means that God reveals Himself."[8]

We can bring out the meaning by a return to a consideration of the conversion of Paul. Let us suppose that some Greek historian in Athens hears Paul tell the story of his conversion. The historian becomes interested and decides to investigate the truth of this story. Back of his investigation there is a reason. The story which Paul tells has strangely moved him. But it has done more than this. It has demanded of him a decision. He cannot be indifferent. He must either accept or reject the Christ whom Paul preaches. If he admits the truth of Paul's story and believes that this celestial Being has appeared to Paul and sent him forth as an apostle to the Gentiles, he cannot consistently refuse to become a Christian. If he can destroy the truth of this story, he can have a reason for refusing to make this decision. The historian sets out, therefore, as a historian to examine the truth of Paul's story. He goes to Jerusalem and goes carefully over the records. He finds that much of Paul's story is true. The records show that Paul was a Pharisee, a leader in the persecution of the Christians. He is fortunate enough to find the record of the order in which the chief priest gives Paul authority to go to Damascus and bring the Christians that he should find there bound to Jerusalem. The order even goes into detail and gives the names of the soldiers who were detailed to go with Paul. The bare facts of the story are substantiated.

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[7]The Significance of Karl Barth, McConnachie, 112.
[8]*Ibid*, 119.

The historian proceeds to push the examination further. He wants to know what actually happened on that trip to Damascus. Did a celestial Being appear to Paul on this trip? He pushes the examination in the only way a historian can. He traces down the men who were with Paul on that trip. He finds that ten of them are all that are living. He has a personal interview with each one of the ten. All ten tell the same story. They were present. There was a stroke of lightning from a seemingly clear sky. There was a crash of thunder. They heard nothing more. They saw nothing more. The historian gets from each of them a signed statement to this effect. He has evidence that will stand in any court in the world. He can prove that Paul is mistaken and that nothing really happened. Against the testimony of Paul he can put the independent testimony of ten eyewitnesses, all of whom are in substantial agreement. The demonstration from the historian's point of view is complete.

The demonstration has from the historian's point of view just one weak point. It is not able to give an adequate explanation of the change in Paul. What was it that caused Saul, the bitter persecutor, to become Paul, the apostle? Paul, the apostle, is a fact of history—a dynamic personality that even the historian must admit is strangely changing the life of the world. On the basis of Paul's testimony, which the historian feels that he must reject, a great effect is preceded by an adequate cause. On the basis of the account given by the historian, *Paul the Christian* is left as a mystery which cannot be explained.

The case of the imaginary historian who seeks to investigate the story of Paul enables us to define more closely the relation of the historian as a historian to the Word of God. This may be expressed in three statements. The historian is qualified to deal with that in the story of Paul which is both *in* history and *of* history. The historian is not qualified to deal with that which is *in* history but is not *of* history. The emergence *in* history of that which is not *of* history produces effacts *in* history which are a stumbling-block to the historian.

Turning to the consideration of the first of these, we find that there is very much in the story of Paul on which the historian is qualified to speak. The story of Paul moves in history and is not independent of history. If the historian had found on indisputable evidence that there had never been such a man as Saul the Pharisee, and that there had never been any such trip to Damascus as that described by Paul, the story of Paul would, of course, fall to the ground. The account given by Paul of his conversion would then have to be considered as a piece of ingenious fiction invented by a clever man in order to gain a hearing. The disclosure of this falsehood lying at the heart of all that Paul taught would result in the undermining of confidence in the credibility of his message. The story of Paul cannot be cut loose from history and left hanging in the air. It is this that Brunner has in mind when he says: "The knowledge of the brutal historical fact, including the whole humanity, is therefore *necessary presupposition* but never the *sufficient ground* of knowledge of Christ."[9] (The italics are Brunner's.) The knowledge of the *brutal historical fact* through which revelation comes is the *necessary presupposition* to the hearing of the Word of God spoken through this fact. We may see the outer form and not perceive the inner meaning. We cannot perceive the inner meaning of a historical fact that never happened.

We need, however, to guard our position by adding that the ability to perceive the inner meaning is not necessarily tied up with our belief in the historical accuracy of all of the minor details which have come to us in connection with the historical fact. Let us suppose that our historian of Paul is careful to take down the minute details of Paul's own story. Before he starts his investigation he has the record, according to Paul, of the day of the year and of the actual time of the day. He has the number of the soldiers that Paul has with him. He has the date of his departure from Jerusalem. He knows the day that Paul first appeared as a Christian in Da-

[9]**The Teaching of Karl Barth, Birch Hoyle, 205.**

mascus. On his arrival at Jerusalem the historian finds that the story of Paul is substantially correct, but that in some of the minor details Paul is in error. He finds that Paul has put his departure from Jerusalem a day earlier than the record at Jerusalem shows. He learns from the men that were with Paul that the number of the soldiers was fifteen instead of twelve. The Christians in Damascus tell him that Paul was blind for five days. Paul has said that it was three. The existence of such minor inaccuracies as these in the story of Paul will not serve to destroy our confidence in the reality of the appearance of the Risen Christ to him. After all, these things are facts of history. They depend on evidence. They should never be made tests of faith. We may be convinced that the story of Paul is accurate in every detail, but we are not willing to tie up the reality of its spiritual truth with its accuracy in all such details. *All that is necessary is that the essential historicity of the story shall not be disproved.*

Brunner applies this principle to the study of the life of Jesus. Birch Hoyle quotes him on the relation of faith to historic facts: "Faith is compatible with even the most radical criticism of the Biblical tradition concerning the life of Jesus, but not compatible with any kind of criticism, *e. g.*, such as denies the existence of Jesus or puts Him as a psychopath or a proletarian revolutionary. But faith is compatible with that kind of criticism which does not alter the historical picture of the existence of Jesus so that the apostolic Christ-witness cannot be understood."[10]

Brunner thus admits the right of history to deal with that part of the life of Jesus which is *of* history and *in* history. Brunner and Barth are convinced of the essential historicity of Jesus. Hoyle says of them: "There is no uncertainty about Brunner's attitude to the truth of Biblical history, especially that of the New Testament. Barth also has cleared up any difficulty on that score, since Mozley reviewed the book (W. G., cf. Dg., Secs, 15-20 *et passim*). A valuable section in Brunner's Mediator deals with 'The Christ-faith

[10] *Ibid*, 206.

and the Results of History,' which gives a resume, leaving little to add, of the most recent discussions on the historic problems of the New Testament."[11] Brunner and Barth have come to theology against the background of the radical criticism which in the last generation has prevailed in Germany. Much of this they reject, but it is quite probable that they would go much farther than the conservatives in America in their admission of the claims of criticism. The really important thing, however, is not the particular position that they take, but the principle on which they work. It is quite possible to disagree with them as to some of the results of criticism and at the same time to agree with them as to the soundness of the principle on which they base their work. The important thing is to recognize the limitations of the work of the historian as a historian and to insist that he shall not make deliverances concerning that of which he is not qualified to speak. We must listen to him when he speaks within his field and we must hold him to his field.

This brings us to our second statement. The historian is not qualified to speak of that which is *in* history but is not *of* history. The historian can establish the historicity of the journey to Damascus. He cannot prove that the Risen Christ appeared to Paul. He cannot disprove it. Tacitus, the Roman historian, can assert that one Christus was crucified by the Romans by the order of Pontius Pilate in the reign of Tiberias Caesar. He cannot prove that the Son of God bore our sins in His body on the tree. The two assertions move in different realms. One moves on the plane of history. The other moves in the realm of meaning and value. One can be seen by all men. The other must be discerned by the God-given insight of faith. The historian can examine the evidence for the empty tomb. He can say little or nothing of the nature of the body of the Risen Christ.

We need here to guard against a common misunderstanding. When Barth says that the resurrection is not historical, he does not mean that it never happened. He is using the

[11] *Ibid*, 207.

word *historical* with the distinctive meaning which it carries in his thought. It is used to distinguish that which is of the world of time from that which is of the world of eternity. The resurrection life belongs to the world of God. It is *in* history but it is not *of* history. We cannot argue from distinction that Jesus did not manifest Himself to Paul on the road to Damascus. Paul never entertains the slightest doubt of the reality of the experience. He has met with a Person who has spoken to him, challenged him to an act of decision, and has conquered him. Paul knows that his experience has not been a product of his own imagination. It does not represent the emergence of that which was already present in his subconscious mind. The imaginary historian may entertain doubts as to the truth of this experience. Paul does not. It is the most real thing in his life. Compared with it all other experiences are shadowy and unreal. The apostles were quite sure that the world of unbelieving men could not see the Risen Christ. They were equally sure that Christ had risen. They were so sure of it that they dared to build everything on this one fact. The distinction between the temporal and the eternal does not mean that the reality of the eternal is denied. Far from being denied, it carries with it a certainty that nothing that belongs to the realm of the temporal can ever have.

Our third statement deals with the stumbling-block that the entrance of the world of the eternal into the world of time constitutes for the historian. Those who cannot admit the correctness of Paul's theory of his conversion find that they stumble over the presence in history of Paul, the Christian. The attempts to explain him are little short of amusing. Men feel that they must go back into the history of the events that led up to the trip to Damascus. They are sure that all the time Paul is debating within himself concerning the truth of Christianity. The very fury of his zeal as a persecutor is interpreted as his attempt to choke the new life that was developing within him. The blinding light becomes a sunstroke brought on by the heat of the desert sun at noonday. The experience is, after all, the result of a fevered imagination.

No objective voice has come to Paul. The whole thing is a product of the subconscious mind. Along lines such as these attempts are made to explain away the experience. But they all break down. They cannot give an adequate account of Paul, the Christian. History stumbles in attempting to explain that which it cannot explain.

Barth pours forth his scorn on the historians who seek to fit the Biblical narrative into their conception of history. "For when we study history and amuse ourselves with stories we are always wanting to know: How did it all happen? How is it that one event follows another? What are the natural causes of things? Why did the people speak such words and live such lives? It is just at the most decisive points of its history that the Bible gives us no answer to our Why. Such is the case, indeed, not only with the Bible, but with all truly decisive men and events of history. The greater a crisis, the less of an answer we get to our inquisitive Why. And vice versa: the smaller a man or an era, the more the "historians" find to explain and establish. But the Bible meets the lover of history with silences quite unparalleled.

"Why was it that the Israelitish people did not perish in the Egyptian bondage, but remained a people, or rather, in the very deepest of their need, became one? Why? There was a reason! Why was it that Moses was able to create a law which for purity and humanity puts us moderns only to shame. There was a reason. Why is it that Jeremiah stands there during the siege of Jerusalem with his message of doom, an enemy of the people, a man without a country? Why Jesus' healing of the sick, why His messianic consciousness, why the resurrection? Why does a Saul become a Paul? Why that other-worldly picture of Christ in the Fourth Gospel? Why does John on the Isle of Patmos—ignoring the Roman Empire in its very heyday—see the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband? There was a reason!

"How much trouble the Bible makes the poor research workers! There was a reason (with an exclamation point)

is hardly an adequate answer for a history; and if one can say of the incidents of the Bible only, *There was a reason!* its history is in truth stark nonsense. Some men have felt compelled to seek grounds and explanations where there were none, and what has resulted from that unhappy procedure is a history in itself—an unhappy history into which I will not enter at this time. The Bible itself, in any case, answers our eager Why neither like a Sphinx, with There was a reason! nor like a lawyer, with a thousand arguments, deductions and parallels, but says to us, The decisive cause is God. Because God lives, speaks, and acts, there was a reason. . . . !"[12]

We need to examine the relation of the Barthian thought of history to the Christian's assurance of the truth of his faith. The subject may be approached from two points of view. We may say that the first thing to do is to examine the facts of history on which Christianity is based and to withhold our judgment as to its meaning and value until we are convinced as to the correctness of its historical basis. Not until after we have been convinced of the truth of the facts on which it is based are we to proceed to try to apprehend the meaning and value of these facts for us. This is the first approach. The second approach reverses the order. We start with the Word of God speaking its message to our soul from the pages of the New Testament and testified to in our hearts by the Holy Spirit. We then proceed to show that the historian cannot destroy the historicity of those facts which are the necessary presuppositions of this experience of hearing the Word of God.

McConnachie says: "The pursuit of the last two generations has been to find some basis for faith in scientifically ascertained facts of our Lord's life. Ritschl sought for his theology such a footing in history. God was the God of History. 'The foundations of faith are to be laid in the recorded facts of our Lord's career as man,' says Dr. H. R. Mackintosh, 'and anything else would be to start building from the roof' (The Person of Christ, p. 232)."[13]

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[12]The Word of God and the Word of Man, Karl Barth, 36.
[13]The Significance of Karl Barth, McConnachie, 120.

In discussing Barth's break with fundamentalism McConnachie says: "In his attempt to meet the modernists Dr. Machen puts forward the historical facts of Christianity as the one sure basis of faith. What the historian sees is for him fundamental. But in his attempt to stem thus the flood of modernism Dr. Machen completely fails. He exposes himself to the full force of historical criticism, that these facts are uncertain, that they cannot be proved, that history is relative, and that to try to find a basis for faith in historical facts as historical facts is a vain hope. It is like trying to cross a frozen river which has broken up by jumping from one lump of floating ice to another. It may be a leap of despair, it can hardly be called a leap of faith."[14]

We cannot be quite sure that either Mackintosh or Machen would accept McConnachie's statements as adequate presentations of their respective positions. They will serve at least as statements of the position to which Barth is opposed.

Of Barth, McConnachie says: "Barth's interest is in securing something stable, the 'Archimedian point.' And in the Word of God breaking through into time and history, and especially in the Word made flesh, Barth believes that he secures a basis above the contingencies of history, as well as above the subjectivity of religious experience. He will deliver the Christian Revelation from 'historism' and 'psychologism' and secure its absolute value."[15]

Barth starts with God. He finds his 'Archimedian point' in the Word of God spoken in history, witnessed to in the Bible and testified to by the Spirit in the heart of the believer.

We need to remember that the real difference between Barth and his opponents is not that they believe in the historicity of Jesus and Barth does not. Both groups believe that Jesus lived and taught and died and rose again from the dead. The difference is in the starting point of faith. Machen asserts that we must start with historical facts. Barth asserts that

[14] *Ibid* 254.
[15] *Ibid* 121.

we start with the Word of God spoken to the heart of the believer from the New Testament.

Barth objects to the position of Machen on two grounds. It leaves the believer at the mercy of the historian. The truth of his life with Christ is left hanging in the air until the historians have finished their disputes. At any time it must be called in question by a fresh discovery of history. The second objection is that this position assumed that the historian as a historian is able to deal with Revelation. Barth is quite sure that the historian cannot cope with Revelation.

It is safe to say that the description given by Barth is true to the experience of the vast majority of Christian people. They have not come to certainty through the examination of the historical facts on which Christianity is based. Their certainty has come through the Word of God spoken to their heart from the pages of the New Testament. This assurance has carried with it a conviction as to the truth of the historical facts through which the Word of God was spoken. The assurance has not come from a preliminary examination of these facts. The church existed for many centuries without paying much attention to the historical basis of Christianity. The church assumed, of course, that these facts were true. But it did not start with the examination of them.

To what extent then is Christian faith dependent on history? Where does the Christian apologist join battle with the historian? The answer is that the Christian apologist must meet the historian in the field of history and show that the historian cannot destroy the historicity of those facts that are the necessary presupposition of a belief in the truth of the Christian Revelation. If the historian asserts that Jesus never lived, the Christian apologist must join battle with him and show that the historian cannot prove this assertion. If the historian asserts that Paul never went to Damascus, the Christian apologist must show that there are good historical reasons for believing that he did. There will always be a point at which Christian faith must join battle with historical criticism. The Barthian position differs from the fundamentalist

in that it leaves the burden of proof with the historian. All that the Barthians need to do is to show that the historian cannot destroy the historical basis of Christianity. It need be no more than a defensive warfare. The other position, however, requires the establishing of the historical basis of Christianity before faith can begin.

The believer may be quite ready on the basis of historical criticism to modify some of his ideas concerning the life of Christ. Brunner says: "But if faith, with the necessity of postulating, asserts historical facts that by historical science can be shown to be non-existent, that faith is false, even if Christian faith. But that does not say that the truth and certainty of Christian faith are dependent on historical science. Faith does not fear the light of historical criticism, but it sees what it sees, not in this light."[16] The believer is aware that the periphery of his faith may be affected by the deliverances of the historian, but he is quite sure that the citadel of his faith is on a plane that the historian cannot touch. He is sure that the historian will not destroy his belief in the truth of the message spoken to his heart by the Word of God from the pages of the New Testament.

The Goal of History.

The Barthian thought of history is not complete without a statement of their thought of the end of history. They assert that it is the entrance into history of that which is not historical which has given to history its meaning. Brunner says: "It is a well-known fact that the whole thinking of antiquity is utterly unhistorical and that interest in history has come solely with Christianity. . . .

"For the man of antiquity, all temporal happening is a cyclic motion like the periodicy of nature; it has no beginning and no end. If you look at the totality of it you must say: Nothing happens because the end is like the beginning, or better, there is neither end nor beginning. Time has no direc-

[16]The Teaching of Karl Barth, Birch Hoyle, 206.

tion. If we Occidents have another conception of history, it is just because of Christianity. In fact, it is because of just that central importance of Jesus Christ in history to which we have been pointing. Through faith in Jesus Christ, through this strange belief that eternity has appeared in time and truth has become, history acquired a middle, and with this middle a beginning and an end, consequently a definite direction. Jesus Christ, so the believer says, is the turning-point of time, and because of Him we see the world moving towards an end. By the fact that He enters time in the middle, with His absolute weight of eternity, time is stretched out, whilst before it was rolled up in a circle. Now something has happened for eternity, and through it the before and the after are no more meaningless, but infinitely significant. Through Him there is decision for the world and for every single man."[17]

This leads us to the New Testament thought of the *telos,* the end of history or the goal of history. In harmony with the whole of the Barthian thought this can only be the passing of the negation of God on this world that the world of eternity may be revealed. There is a Yes on the far side of the divine No, but the Yes cannot be spoken until the No has been spoken. This is the secret both of the Barthian pessimism and of the Barthian optimism. The world may be compared to the individual. For the individual who is in Christ the resurrection life lies on the far side of death. It is a life that is so utterly different from this life that it cannot be revealed until the individual has passed through the crisis that means the end of one life that the other life may begin. Thus far Barth and Brunner the Kingdom of God is the new order that cannot be fully disclosed until the present order has passed away.

Karl Heim has a brilliant chapter on *Time* and *Eternity* in which he discusses the meaning of this *telos* to which time is moving. We quote him at length: "If God is the highest reality, on which every existence rests, then we have here a negative judgment concerning the Time-form. For in this God

[17]The Word and the World, Emil Brunner, 54.

is invisible. The highest reality can be expressed only indirectly in the Time-form, through denial of temporality. God cannot be objectified in Time. Therefore His Existence can be doubted and denied. Hence the contradiction in which we are involved when we wish to think of Time is only an expression for the fact that the Time-form carries something unsolved within it, that is something incomplete in itself. If God is, then there must be an annulment of Time, a disclosure of its eternal content, which so far has been concealed.—This disclosure must come. Otherwise God is not God."[18]

To Heim this disclosure must involve at least three things. "As soon as we are apprehended by Christ, three certainties concerning the End shine out for us: (1) Christ will come again in majesty and to judgment; (2) There will be a new corporeality, the resurrection of the dead; (3) The whole world of Nature and the world of men will be changed into a new form."[19]

Brunner says: "Biblical Christianity does not deny either evolution or progress or the importance of an ethical and social application of faith. It does, however, *distinguish the sphere in which relativity prevails from the sphere of the absolute,* in which God both is and works His will. It is not pessimistic; in fact, it is the only real and possible optimism. But it denies most vehemently any optimistic outlook upon the historical process as such. History is not the evolution of salvation, as the Hegelian idea has it; history is the evolution of a mankind needing and obtaining salvation through faith in Christ. But, while the history is viewed pessimistically as the world of sin and death which must perish, an absolute optimism is to be found in the assurance of salvation, not by gradual betterment through evolution, but by God's will through Christ; an optimism which no modern theologian possesses and which is more and more disappearing where the modern gospel of the so-called Kingdom of God is taught. The optimism of Christian faith is that of the fifteenth chapter of the First

[18]**The New Divine Order, Karl Heim, 83.**
[19]*Ibid,* 88.

Epistle to the Corinthians, the certainty that the mortal shall put on immortality, that the eternal world will come, that God Himself will be seen face to face, in an inconceivable but real personal presence."[20]

Barth and Brunner look to the God who in Christ has already begun to do great things for man and will certainly carry out to completion that which He began at the cost of the death of Christ. Their ultimate hope lies in the entrance of God into the world in such a manner that there shall be an end to the present process and the eternal Kingdom of God shall be established on earth.

THE PHILOSOPHY OF MATTER.

By John Baker Daffin, M. Sc.,

Professor of Physics, Mary Baldwin College, Staunton, Virginia.

PREFACE.

It is difficult for a sincere student of modern science to fail to see in the teachings of science a definite design and plan to the universe as a whole. From the most minute to the most imposing natural structure the plans of a Master Builder are portrayed in a most wonderful manner.

The atoms in their minuteness are most imperative, both in their completeness and in their beauty of structure. One is led to see the handiwork of God when one undertakes a sincere and thoughtful study of these units of the material universe, and is made to realize the truth expressed by the Psalmist:

> "The heavens declare the glory of God;
> and the firmament sheweth his handiwork."

This paper is the outgrowth of a need of a concise, non-technical statement of the *cause of matter* which the author has experienced during thirteen years spent as a teacher of the physical sciences at Arkansas College, Johns Hopkins University and Mary Baldwin College. The immediate need for the paper was made evident by a request of a layman for a semi-popular summation of

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[20]The Theology of Crisis, Emil Brunner, 112.

the developments in the physical sciences concerning the structure of matter. The feeling of this layman is perhaps not unlike that of others who may have a desire to know more of the physical sciences.

Modern physics deals with both the infinitely little and the infinitely great. There are many new ideas which, if they are to be correctly understood, will require thoughtful study on the part of all of us. We are only able to carry forward our thought by the association of the ideas of philosophy and science concerning the structure of matter.

The author hopes that the paper will be read by that group of intelligent laymen who have not had rigid scientific training and by ministers who have not been able to keep abreast of the developments in modern physical science.

The mechanism of matter has been a problem for philosophy and science from the very earliest times. Among the early Greeks there had arisen two schools of philosophers which held widely divergent views as to the structure of matter. These schools flourished about 400 B. C. One school, championed by Plato and Aristotle, considered matter to be continuous within the space it occupied; that is, that matter did not consist of separate and distinct particles. The other school, represented by Leucippus, Democritus and Epicurus, held that matter was discontinuous; that is, that matter was made up of primordial, extremely minute particles which were separate and distinct from each other but in themselves indivisible.

The continuous school of philosophers may be thought of as having viewed matter from some distant height much in the same way that we would view a seacoast from a distant point of high altitude. To us the sand and the water would appear to be vast sheets of sand and water. The discontinuous school of philosophers may be thought of as having viewed matter in the way that we would approach the seacoast hoping for a better view of these expanses and surmising that there were entities of which the sheets of sand and water were made. Instead of a vast continuous expanse of sand and water it would be discovered that there were grains of sand, and drops, even smaller drops, into which the water could be divided. It was

thus conceived by the discontinuous school of philosophers that matter could be reduced to ultimate units, separate and distinct for each kind of matter.

Guided by this early Greek philosophy, John Dalton, a famous English teacher and scientist, in 1802 wrote a book, entitled, "A New System of Chemical Philosophy." Dalton seems to have formed an idea as to how these ultimate units behave when they enter into chemical reactions. The real difference between the idea of Dalton and the philosophy of the Greeks lies in the fact that Dalton made his approach to the seacoast to observe the sand grains and the water drops. He performed experiments to substantiate his views, while the early Greeks rested their ideas wholly upon speculative philosophy. In the new philosophy proposed by Dalton the following assumptions were made: (1) every individual substance, or "element," is composed of atoms which are merely the smallest units of that substance which enter into chemical reactions; (2) all atoms of every given element are exactly alike and have the same weight; (3) the atoms of different elements are different and have different weights. In addition to these assumptions Dalton also proposed laws by which an atom of one element unites with one or more atoms of one or more elements to form the molecule of a compound. His theory has been substantiated to such an extent that the whole of modern chemistry is based upon it.

Knowing that matter exists, and asuming that it is composed of molecules and atoms, the inquisitive mind is naturally interested in knowing something about the constitution of these units. Before the formulation of the various theories of the structure of the atom there were many postulates and discoveries which showed a relationship between matter and electricity. As early as 600 B. C. Thales of Miletus had observed that when amber is rubbed with cat's fur the amber exhibits the property of attracting to it bits of paper and other light objects. This property he stated was due to the fact that there was generated within the amber a substance called electricity, so named for the Greek word for amber. This elec-

trical property which matter was shown to possess led ultimately to the statement of several electrical theories of matter. Three of these theories are of interest to us here.

The ONE-FLUID THEORY, proposed by Benjamin Franklin (1750), stated that all matter in a normal condition (not showing an electrical charge) was endowed with a given amount of an electrical fluid. When a body possessed less than the normal amount of this fluid it showed a negative charge of electricity. When a body possessed more than the normal amount of this fluid it showed a positive charge of electricity.

The TWO-FLUID THEORY, proposed by Symmer (1759), stated that a normal (electrically neutral) body contained equal amounts of two electrical fluids—a positive and a negative fluid. When a body had more of the positive than the negative fluid it was charged positively. When a body had more of the negative than the positive fluid it was charged negatively.

From these two theories there has arisen a third theory which is now accepted as best explaining the electrical behavior and structure of matter. This theory is known as the ELECTRON THEORY. It was developed (1895-1910) from the conceptions and experimental work of J. J. Thomson, Lorentz, Larmor, Richardson, Stoney and others. The electron theory states that all atoms are composed of protons (positive units which are relatively fixed and which give practically all of the weight to the atom) and electrons (negative units which move with a great speed and which have little weight, being about 1/1845 of the weight of a proton). According to this theory, when a neutral body, such as a piece of amber, is rubbed with cat's fur, the units of which the cat's fur is made give up some of their electrons to the amber which has now more electrons than protons and is hence negatively charged. When two such amber rods are suspended by dry silk threads near each other they repel each other. When a glass rod is rubbed with silk the glass acquires electrical properties. When two such glass rods are suspended by dry silk threads near each other they repel each other. When a rubbed amber rod and a rubbed

glass rod are suspended near each other they attract each other. We thus see that bodies of like charges repel each other and that bodies of unlike charges attract each other. The glass rod rubbed with silk is said to be positively charged, while the amber rod rubbed with cat's fur is said to be negatively charged. The electron theory states that in the case of the glass rod its units have given up some of their electrons to the silk, thus leaving the glass with a deficiency of electrons and a positive charge. It can be shown that the silk bears a negative charge after its contact with the glass rod and that the cat's fur bears a positive charge after its contact with the amber rod.

With this outline of the electron theory before us we are ready to turn our attention to the structure of the atoms, of which the known ninety-two chemical elements are made.

In 1871 Mendeleeff, a Russian, and Lothar Meyer, a German, working independently, arranged the then known chemical elements (hydrogen, oxygen, copper, iron, lead, gold, etc.) in a table, known as the periodic table. An English musician and scientist Newlands, in 1864, had observed a relationship in the properties of the elements and had arranged them in a very rough manner in groups which showed the eighth element to have properties similar to the first, and so on. This arrangement was given the name of, or was known as, the *Octaves of Newlands.* Mendeleeff and Meyer arranged the elements in horizontal rows of eight elements to a row, thus making eight vertical columns. The basis for the arrangement was the order of the atomic weights of the elements (based upon the value of 16 assigned to the oxygen atom). Hydrogen, the lightest of the elements, was placed first, the other known elements following in the order of their increasing weight values. It was observed that the eight vertical columns contained elements which had similar chemical and physical properties. In some cases it was found that a certain element, if placed in one column, did not have properties similar to the other elements in that column, but that by shifting the element one space, or perhaps two spaces, into another column, the element would fall

into a column of elements to which its properties were similar. Blank spaces were thus left in some of the columns when all the elements known to Mendeleeff and Meyer were thus arranged. Mendeleeff went so far as to predict that the blank spaces would be filled by elements to be discovered later to make the table complete. He also named the chemical and physical properties of the missing elements. It is rather uncanny to see with what precision he gave the chemical and physical properties to these missing elements which have since been discovered and their true properties determined. During 1931 the last two of the ninety-two elements were reported found and will be given their places in the periodic table. The lightest of these elements is hydrogen, which occupies position one, to the atom of which has been assigned the relative weight value of 1.008, based upon the value of 16 which has been arbitrarily assigned to the oxygen atom. The heaviest of these elements is uranium, which occupies position ninety-two, and to the atom of which has been assigned the relative weight value of 238.2.

As early as 1816 an English physician named Prout proposed that the atomic weights of the elements were all multiples of the weight of the hydrogen atom, which he assumed to have a value of one. The oxygen atom, the relative weight of which was 16, was considered by Prout as being made up of sixteen hydrogen atoms. The nitrogen atom, the relative weight of which is 14, was considered as being made up of fourteen hydrogen atoms. He applied the hydrogen unit to all of the chemical elements of his day. However, when it was shown that the correct relative weight for the chlorine atom was 35.4, instead of even 35, Prout was unable to account for the fractional weight except by saying that perhaps the building unit of the other elements was a half hydrogen atom instead of a whole hydrogen atom. The majority of the small number of scientists of Prout's day, who had looked with any favor at all on the hypothesis, soon deserted him, since he was unable to give a satisfactory scientific reason for the existence of fractional values.

Within the past two decades there has been a decided revival of interest in Prout's hypothesis. Modern research has shown us the possibilities of the correctness of the hypothesis and has awakened us to the idea that *our ninety-two chemical elements are built of a single unit, the hydrogen nucleus, or proton.*

In 1896 it was discovered by J. J. Thomson, an Englishman, that the electron and the proton (the hydrogen neucleus) are in all atoms. The hydrogen atom was shown by Thomson to be made up of one proton and one electron. The year following the work of Thomson the element radium was discovered and isolated by Pierre and Marie Curie in Paris. It was found that this element, along with other radioactive elements, was continuously breaking down into elements of lower atomic weights and giving off two kinds of particles known as alpha and beta particles. Radium is a child of uranium. In further proof of this breaking down process it has been found that in the places where uranium and radium are mined there is also found the element lead, which is now known to be one of the end products of these radioactive elements. During the period of 1904-09 Ramsay, Rutherford and Soddy, working in England, proved without doubt that the alpha particles which are emitted from the radioactive elements are identical with helium nuclei which are moving with a very high speed. Each alpha particle has a weight of four, which is also the relative weight of the helium atom. The beta particles are electrons.

In 1911 Rutherford, an Englishman, proposed what is known as the nuclear atomic model. This model has been the basis for all suggested atomic models since 1911. Rutherford states that in the nuclear atom nearly all of the weight (the protons give the weight, since an electron weighs only $\frac{1}{1845}$ the value of a proton) and all of the positive charge of an atom are concentrated in a small central core or nucleus. Some of the electrons are found associated with the nucleus and are known as nuclear electrons. The electrons not located in the nucleus exist in a state of rapid motion in paths around the nucleus of the atom. In the atomic model suggested by the Danish physicist Bohr the electrons outside of the nucleus

travel around the nucleus somewhat in the manner that our planets travel around the sun. The discovery in 1895 of X-rays by Roentgen, a German, made accessible a valuable tool for atomic study. By the use of X-ray Barkla has been able to discover the number of electrons existing outside of the nucleus of each atom. In 1913 Soddy, Fajans and A. S. Russell discovered the laws of atomic disintegration which tell how the nucleus changes in radioactive elements when these elements eject the alpha and beta particles. In 1914 it was shown by Mosely in England that an atom of an element in the periodic table can be located by the study of the X-ray wave lengths of that element. *The first artificial transmutation of an element was made in 1919 when Rutherford knocked hydrogen out of the nucleus of nitrogen by bombarding it with alpha particles.*

In 1912 J. J. Thomson discovered that the element neon, a gaseous element which is now used in making the red electric display signs that are so popular, actually has more than one atomic weight. An element which has more than one atomic weight is said to have isotopes. The name means "equal place" and thus refers to the fact that the different weights of the same atom are found in the same place in the periodic table, since their chemical properties are identical. During the period of 1919-31 Aston, in England, meas-used the isotopes of almost all of the chemical elements and thus has shown that Prout was approximately correct in thinking that the weight of any element is an exact multiple of the weight of the hydrogen atom. In the case of the chlorine atom, which proved the undoing of Prout's idea, it is now known that there are isotopes of weights 35 and 37. These isotopes are made up of thirty-five and thirty-seven hydrogen nuclei, respectively. The weight of 35.46, given as the atomic weight value of the chlorine atom, is the weight of the normal admixture of these two isotopes, which usually occur in such proportions as to give the value of 35.46 for the atomic weight of this element. In further support of the idea of Prout, Rutherford and Chadwick have artificially disintegrated the elements boron, fluorine, sodium, aluminium and phosphorus.

In order better to understand the idea of Prout, applied in the light of modern theory and research, let us make an examination of the atoms of some of the elements and consider how they are made up from the hydrogen nucleus (the proton, of approximately unit weight). The atom of the element helium has a relative weight value of 4.00, based upon hydrogen of weight 1.008. If helium is made up of four hydrogen nuclei its weight should be 4 x 1.008 or 4.032, instead of 4.00. In the case of the carbon atom, the relative weight value of which is 12.000, if this element is made up of twelve hydrogen nuclei its weight should be 12 x 1.008 or 12.096 instead of 12.000. The nitrogen atom of relative weight value 14.008, if made up of fourteen hydrogen nuclei, should weigh 14 x 1.008 or 14.112, instead of 14.008. We could thus apply the idea to the other elements. It is most interesting to observe that in each of the cases illustrated above there is a decrease in the weight of the hydrogen nuclei when they are packed together, if the atoms of the other elements are constructed from the hydrogen nuclei. It is to be noted that the loss due to this packing of the hydrogen nuclei is seven-tenths of one per cent. In the case of helium the loss is 0.032, which, when divided by 4.032, will give .7%. The same application can be made to the other atoms used as examples. Now this loss of an exact amount for each of these elements cannot be called "just a chance," for it occurs repeatedly. This loss in weight due to the packing together of protons (hydrogen nuclei) can be accounted for from the standpoint of the relationship which is now known to exist between matter and energy. An equation which expresses this relationship was suggested by Lorentz and Fitzgerald. It has been made use of by Einstein in his relatively concepts. The equation is:

$$M = \frac{M_o}{\sqrt{1 - \frac{v^2}{c^2}}}$$

In the equation "M" is the variable mass (amount of matter) of the body; "M_o" is the mass of the same body as seen by an observer moving with it and determined when the body is weighed; "v^2" is the speed (squared) with which the body under consideration is moving; and "c^2" is the velocity of light (squared). It is reasonable to suppose that when two or more units of anything in motion are packed together in a small space, the degree of motion (the speed of the moving particles) is somewhat hampered. It will be noted from the above equation that as "v" becomes smaller, the fraction $\frac{v^2}{c^2}$ becomes smaller. As the value of this fraction decreases, the value of the denominator of the right hand member of the equation becomes greater, approaching one as a limit. The result is that the right hand member of the equation decreases but never becomes less than "M_o." This is a mathematical picture of what happens when hydrogen nuclei are packed together to form other atoms such as helium, carbon and nitrogen. The decreased speed of the protons, due to this packing, causes a decrease in the mass of the aggregate, according to the above equation. This differential in mass reappears in the form of energy.

The above process of reasoning led Millikan of the California Institute of Technology, one of the scientists to measure first the energy of the cosmic rays, to propose a theory for the origin of these rays, about which we hear so much today. These rays of enormous energy content will penetrate as much as eighteen feet of lead. Millikan states that cosmic rays originate far out in inter-stellar space and reach the earth after traveling through millions of miles of space and gases. It is his theory that the rays are born where the hydrogen nuclei are being packed together to form the nuclei of atoms of other elements. Millikan's calculations show that the loss in mass, due to this packing, is accounted for in the energy of the cosmic rays. *Matter is thus seen to be synonomous with radiant energy.* In further support of Millikan's idea it has been shown by Bothe in Germany (1932) that the energy of the atom's nucleus can be tapped. Bothe has produced artificially,

for the first time, cosmic rays by bombarding the atoms of the metal beryllium with alpha particles in the formation of other atoms.

What philosophical interpretation can be given to these facts of physical science? Modern physics has changed our conception of the realities known to classical physics. We have seen from the discussion of the Lorentz-Fitzgerald equation that mass and radiant energy are synonomous. Matter is therefore changeable, and its units may be measured in terms of the units of energy. The realities known to classical physics no longer exist. There is then nothing but energy in the universe, and material mass no longer exists.

Sir James Jeans, the eminent British scientist, has said: *"Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and the governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts."

Eddington tells us what part he thinks mind takes in the formulation of the laws which govern the universe. His statement is:

†"Mind filters out matter from the meaningless jumble of qualities as the prism filters out the colors of the rainbow from the chaotic pulsations of white light. Mind exalts the permanent and ignores the transitory; and it appears from the mathematical study of relations that the only way in which mind can achieve her object is by picking out one particular quality as the permanent substance of the perceptual world, partitioning a perceptual time and space for it to be permanent in, and, as a necessary consequence of this Hobson's choice,

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*Jeans: *The Mysterious Universe*, Revised Edition, page 186. By permission of The Macmillan Co., publishers.

†Eddington: *Space, Time and Gravitation*, page 198. By permission of The Macmillan Company, publishers.

the laws of gravitation and mechanics and geometry have to be obeyed. Is it too much to say that mind's search for permanence has created the world of physics?"

Kirk's opinion, as expressed in his book, *Stars, Atoms, and God,* is that the radiant energy which has been shown to be the other side of matter may be thoughts. He also states that if realities exist at all they may be reached only through an act of belief. It is his idea that the real still exists but that it is closely akin to our own minds.

What conclusions can be reached from these ideas? Paley has given in his *Natural Philosophy* his argument for the existence of a God. He relates the finding of a watch by a peasant. The peasant was unable to account for the presence of the watch in the place where it was found, but he was convinced that some intelligent person had made the wonderful mechanism. It did not weaken the finder's reasoning to a watchmaker just because he had never seen a watchmaker at work or even heard of one. The fact that he was unable fully to understand the workings of the watch or the fact that he found the watch was not in perfect adjustment did not cause him to turn from his idea that there was an intelligent designer and maker of the mechanism. Paley applied his reasoning to the existence of a Maker for man and the universe. So it is with us as we make contacts with the units of which the universe is made. The atoms, perfect or imperfect as they may be in the minds of laymen and scientists, should convincingly prove to us the existence of a Master Builder who constructs with a definite design and purpose the most minute unit of our physical world.

There is nothing in the conclusions reached by modern physical science that will contradict the assumptions concerning God as expressed in the Bible. Through science we are led to the fact that

> "In the beginning was the Word, and the
> Word was with God, and the Word was God."

There is no reasonable hypothesis that will supplant the Biblical statement. It is this act of belief that leads me to see through the study of the sciences the handiwork of God.

THE UNION SEMINARY REVIEW

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EXEGETICAL THEOLOGY.

The Israel Saga. *By Brooke Peters Church.* The Macmillan Co., New York. 311 pages. $3.00. This book is the result of the author's four years' experience as instructor in the Extension Department of Columbia University. It is a survey of the growth and contents of the historical books of the Old Testament for the general reader. In the critical and historical survey the author has followed rather extreme views which are not always in accord with the best Old Testament scholarship. This largely destroys its value for the general reader. The literary appreciation, however, which is the author's own contribution, is of real worth. H. S. T.

ROMANCES FROM THE OLD TESTAMENT. *By Dallas Lore Sharp.* The Abingdon Press, New York. 171 pages. $1.50. This is a book of twelve Old Testament stories retold by an eminent and well-known writer. His style, skill in the use of historical settings and local color, as well as a sympathetic understanding of the characters, make these Old Testament figures live anew. The book is intensely interesting and is especially recommended for young people.

H. S. T.

THE PROPHETS AND THE PROBLEMS OF LIFE. *By Sidney A. Weston.* The Pilgrim Press. 208 pages. Here is the book countless Christian teachers of young people have been looking for. Those who are familiar with Weston's "Jesus and the Problems of Life" will not need to be advised to procure this little book also—one which actually retranslates the spirit and the message of the great prophets into terms which young people of the twentieth century will understand. It is intended to be used in discussion groups and could well be recommended as an "elective" course for young people's societies or perhaps third-year seniors in the church school.

Books on the prophets fall too often into one of three classes: either they are scholarly treatises, exhaustive and (even to the mature mind) exhausting; or else they lay an excessive emphasis on predictive prophecy, making of the prophets a weird collection of predictions unintelligible in their own day and (except to the discerning few!) unacceptable in ours; or possibly they are pious devotional tracts, excellent for the perusal of Seventy but quite boring to Twenty. This book is of none of these sorts. It makes the prophets live again as they lived in Palestine, flaming messengers of God; the form in which the book is cast compels one to think hard about the actual problems dealt with by the prophets, problems that are always with us, the kind young people are seriously facing. The best thing the reviewer can say of it is that he promptly ordered a supply of the books for use in his own classes.

K. J. F.

THE LITERATURE OF THE NEW TESTAMENT. *By Ernest Findlay Scott.* Columbia University Press, New York. 312 pages. $3.00. Dr. Scott, Professor of Biblical Theology in Union Theological Seminary, New York, undertakes in this book to explain the New Testament in the light of modern investigation. Three objects, he tells us, he has kept especially before his mind: (1) to put each of the writings into its historical setting; (2) to examine the critical problems involved in it; (3) to indicate its value for its own time and its permanent religious interest. Dr. Scott is of course a liberal, but a sane and reverent one. He writes with great clarity, in popular, non-technical style, setting before us the general conclusions of modern scholars,

indicating the problems involved, with the arguments on either side. The book is designed for college students. But it gives in very readable form information which every minister should possess. In fact, any minister or layman who wishes a modern introduction to the New Testament, embodying the latest results of New Testament study in mildly liberal garb, will welcome this book.

The first chapter brings home to us very vividly the original nature of the New Testament writings. The author does not regard them as in any wise infallible, but he does consider them as generally trustworthy and uniquely important. "They come to us from the time when men's minds were most impressionable to the essential meanings of the gospel. The saints and thinkers of later days may have understood much of its teachings more profoundly, but those men of the New Testament could interpret it with a freshness of vision which could not, in the nature of things, be repeated." He grants that the later view of the New Testament as an inspired book was not based wholly on arbitrary dogma. "The writers themselves never doubted that they were inspired. They meant their words to carry a divine authority."

Later chapters deal with the various books of the New Testament. The Synoptic Problem is not yet fully solved. The Documentary theory, however, can be confidently accepted. Mark and Q are the primary sources. It begins to appear that Q, a sort of manual that contained the sayings of Jesus, never existed as a definite work, Matthew and Luke having access to two different copies which only partially agreed with each other. This lost source was probably the very earliest deposit of Gospel tradition. Its compilation must have begun immediately. A third source was used by Luke which is hardly less important than Mark and Q, probably a collection of Parables and incidents akin to parables (*e. g.*, the stories of Zaccheus and of Martha and Mary). Other sources were used but cannot be identified. Oral tradition must also be taken into account. The recent attempt to go back of the written sources is not very fruitful. "All we can be sure of is the broad fact that before the record was put into writing it had come down, along various channels and in many different pieces, by word of mouth." This criticism of the Gospel makes it plain that different portions have different values. At the same time it puts the narrative as a whole on a firm historical basis. "There is little more reason for challenging the Gospels than for distrusting a history of the American Civil War because it was composed only the other year." We can feel confident that we have in these Gospels "a faithful transcript of what Jesus actually taught".

Mark, the earliest of our present Gospels, seems to have been written shortly after 70 A. D. No doubt it was based on the notes which Mark drew up from his memories of Peter's conversation; it

was, however, edited and expanded after leaving Mark's hands. Matthew may have had something to do with the Gospel which bears his name (there is no real evidence, however, that he was the author of Q), but he could not be in any real sense its author. It was written about 90 or 95 A. D. Other sources were used besides Mark and Q. The author shows more fondness than the other evangelists for legendary stories, which came probably from a floating tradition. Luke was written about the same time as Matthew, by the man whose name it bears.

Luke also wrote the Acts. The book is often inaccurate yet presents in the main a trustworthy history of the early church. It was written sometime about 90 A. D., nearly thirty years after Paul's death. The latter part is based on Luke's travel diary and on oral information which he himself had gathered. The earlier part is dependent on two main documents, one of which was associated with the church in Palestine, the other with the church of Antioch.

Ten epistles can be assigned to Paul with all reasonable certainty: Romans, Galatians, I and II Corinthians, I Thessalonians, Philippians, Colossans and Philemon. The objections raised to the Pauline authorship of Ephesians and II Thessalonians are not very weighty. The Pastoral Epistles, however, cannot be regarded as the work of Paul in their present form. They probably contain genuine Pauline fragments but were not composed till about the end of the first century. Galatians was probably written during the first or second year of Paul's stay in Ephesus. Romans is not a theological treatise but a missionary manifesto. "Paul wrote it by way of summons to the Roman church to join with him in his great enterprise. What seems at first sight a labored theological argument is, in reality, an impassioned appeal to all Christian men to recognize their duty as the stewards of a universal message." The theory that the prison epistles were written from Ephesus has some weight, but there is no reason yet to abandon the traditional theory that Paul wrote them during the imprisonment at Rome, which resulted, Dr. Scott thinks, in Paul's death.

The tradition that Hebrews was written by Paul is certainly wrong. Apollos may well have been the author but we shall never know. It was probably written by a teacher from Rome somewhere between 80 and 90 A. D. Its purpose was not to warn its readers against apostasy but against indifference. "The people whom the author had in mind were Gentile Christians of the third generation to whom the message, which had once been so new and wonderful, had become a matter of custom."

James was written by an unknown teacher of that name somewhere about 100 A. D. First Peter was written from Rome about 96

A. D. It could not, therefore, have been written by the Apostle. Peter, in fact, seems to have been captured by the forces of reaction and to have ended his days with little influence in the Church. Second Peter is a much later work, written about 150 A. D., the only work in the New Testament which is a deliberate invention. Jude is unknown.

The Fourth Gospel and the three epistles of John were certainly written by the same man. Reputable scholars, however, are divided as to who this common author was. Some still hold that he was John the Apostle, the son of Zebedee. Others that John the Apostle was only in some secondary sense the author. Others that he was John the Elder, and others hold still different theories. Dr. Scott thinks that the results so far are inconclusive. "The author of the Gospel was a religious thinker of the first rank, next to Paul the greatest and most original mind of the early Church, but we cannot even form a guess as to his identity. One thing is certain, that this unknown genius had penetrated in a marvelous manner into the inmost mind of Jesus. The early editors were not far wrong when they put forth the Gospel as written by the Beloved Disciple. They could not give him a name, but they felt, as the whole church has felt ever since, that here we have a record of the life of Christ by that follower of his who was spiritually closest to him and understood him best."

The Book of Revelation is of the highest value as illustrating the mode of thought which was more characteristic than any other of primitive Christianity—that is, the apocalyptic. The author, more than likely, was John the Elder, though in this case he could not have been the author of the Gospel, which was certainly from another hand. The book was written as a result of the enforcement of Caesar-worship in the reign of Domitian about the year 95 A. D. It was the failure of the book as a literal prophecy that led to the later misconceptions of its meaning. Its original meaning, however, has once more been recovered, and instead of being the most difficult book in the New Testament it is now the simplest.

Such are some of the conclusions of some modern scholars regarding the New Testament. Dr. Scott's work, however, has far greater value than merely presenting facts and near facts about the origin of the New Testament writings. His excellent description of the setting of the various writings and his wonderfully lucid presentation of their message, in itself make the book a most valuable addition to any minister's library. E. T. T.

STUDIES IN THE BIRTH OF THE LORD. *By Elwood Worcester.* Charles Scribner's Sons, New York. 300 pages. $2.50. Dr. Worces-

ter was until recently pastor of the Emmanuel Church, Boston, where he has been for some twenty years the leader of the well-known "Emmanuel Movement" which seeks to unite religion, medicine and psychiatry in the treatment of nervous disorders.

As such, the most amazing thing about the present volume is the fact that a person leading such an obviously busy life could have found time for the patient and detailed study which it entailed, for Dr. Worcester appears, and indeed claims, to have read everything that has been written on the subject in English (and apparently in German) in the last fifty years.

He began his study, he tells us, in 1923, as a protest against a "Pastoral Letter" issued by the House of Bishops of the Protestant Episcopal Church which attempted "by authority" to settle the Virgin Birth and other questions "such as can be determined only by evidence," thus appearing "to deny to our clergy the right of the free study of the Bible."

All of us will wish to be assured, in the beginning, that Dr. Worcester handles his subject with delicacy, and also with real reverence. This he certainly does; his opening sentence is: "He who touches the narratives of Jesus' birth should realize that here, if anywhere on earth, his feet are standing on holy ground." This attitude is maintained, and is especially noticeable in his almost entire absence of controversy (excepting a very few references to Dr. Machen). "Above all," he writes, "I have not consciously attempted to *prove* anything. To the best of my ability I have gathered and tested facts, and have let them speak for themselves."

Dr. Worcester has followed this policy so closely that it is perhaps just a trifle harder than really necessary to get at his precise conclusions. They seem, however, to be about as follows:

1. There is no direct or indirect testimony for the Virgin Birth in the New Testament except that in the preludes of the Gospels of Matthew and Luke. "This fact in itself is an assurance that it cannot be a doctrine of primary importance to the Christian religion. There is no justification for making it a doctrine by which either the Church or the faith of Christians stands or falls. If it were otherwise, surely Jesus, or at least one of the apostles after his death, would have informed us of it."

2. These "preludes" were not a part of the original Gospel issued by Matthew and Luke. The main evidence of this is that there are passages in the body of these and the other Gospels which could hardly have been written by men who believed the Virgin Birth and other events given in the preludes. Notably, Matthew 13:66 and Luke 4:22 gratuitously refer to Jesus as the son of "the carpenter," or "Joseph," no such statement being in the original passage in Mark, or (apparently) in "Q." Further, John, who seems to have

known at least something of these two Gospels, twice calls Jesus "the son of Joseph" (1:45, 6:42) and once suggests that he was not born at Bethlehem (7:41). In dealing with the Synoptic sources, Dr. Worcester combines Mark 3:21 and 31, suggesting that Mary could hardly have felt her son "beside himself" if she had been conscious of anything abnormal or unusual about his birth. This point takes added force, of course, in the light of numerous passages which suggest that Jesus did not find his mother or his brothers very sympathetic with his work.

3. There are several points in which the two birth stories are contradictory: Matthew suggests that Joseph's home was Bethlehem while Luke names Nazareth! Matthew says the birth was followed by a flight into Egypt while Luke follows it by the presentation in the temple and a quiet return to Nazareth; Matthew dates the birth before the death of Herod in 4 B. C. while Luke dates it at the census of Quirinius in 6 A. D. (There may have been an earlier census, though this raises several difficulties).

4. Even in the birth stories there does not seem originally to have been the thought of Virgin Birth. In Luke, Virgin Birth is only suggested in the words "seeing I know not a man" (Luke 1:34) and these words seem to be a later interpolation as they contain two words (even in this short clause) which are foreign to Luke's vocabulary, and they seem entirely inappropriate coming from a bride or one on the verge of marriage. Further, in this very story, Luke four times speaks of the "parents" (plural) of Jesus, twice of the "father," once of "their" purification (plural) and once of Mary's inability to understand Jesus' reference to his "Father's business." "In these passages it is not a question of what is justified by ignorance but what is possible in the light of knowledge."

As to how such a document as Luke's prelude could have been written without teaching the Virgin Birth, numerous passages are cited from Philo's discussions of Old Testament "Children of Promise" (Isaac, Zerah, Gershom, Samuel, Samson, etc.) showing that such superlative expressions are often applied to these cases, that the children born are sometimes called "regular sons of God," without ever denying their human paternity. Some Alexandrian Christian familiar with Philo's work, who had also a deep attachment for John the Baptist (Apollos was such a one), might easily have felt that John and Jesus should be provided with at least as impressive a story of annunciation and Spirit-filling-from-the-womb as that accorded these Old Testament heroes. This step having once been taken, it would be equally easy for some Gentile Christian familiar with the numerous stories of Virgin Birth current about the Greek and Roman deities to feel that this further step was also needed and to make the slight insertions necessary to provide it.

As to Matthew's prelude, there are so many evidences of awkward patch-work in the present story that it is hard to determine just what its original form was.

Originally, the suggestion is, the story may have begun with the magi, in 2:1. An authenticated series of planet conjunctions at this time may really have caused journeyings among the magi (though it is hard for even an amateur astronomer to see how planet conjunctions could have suggested a new star), the Bethlehem prophecy was an authentic one and there is no hint of Virgin Birth in the story. Later, however, the lure of prophecy-fulfillments proved irresistible, and four more passages from the Old Testament were collected, none of them being originally intended as prophecies while two of them derived their force from mistranslations of the originals; and the first account was revised, or perhaps merged in other narratives so as to include them.

The concluding chapters of the book give a great deal of supplementary information taken from various ancient documents and offer us the traditional accounts of the births of Zoroaster, Mithra and Buddha, with the references to the birth of Jesus in the Talmud, Toledoth Jeshua and the Protevangelium. Little attempt is made to base arguments on this material; it merely gives the atmosphere of the times in which the accounts of Jesus' birth were written.

In commenting on the book as a whole, I think we will all be grateful to Dr. Worcester for his scholarly work in collecting and publishing such a large amount of data on the subject, much of which, I understand, is not elsewhere available in English. As has been suggested, he writes with such obvious hesitancy and with such eagerness to avoid offense that it is often difficult to determine just what his real opinions are; and even where his hypotheses are clear they are sometimes so complex, as may be seen, that they raise about as many difficulties as they solve. Even so, I venture that most of us who are accustomed to hearing only one side of this question will be grateful for a sane and scholarly statement of the other side of the problem. D. R. B.

THE RESURRECTION OF JESUS. *By Selby Vernon McCasland, Ph. D.* Thomas Nelson & Sons, New York. 214 pages. $2.00. The present reviewer has long wondered just what people who rule out absolutely all trace of the supernatural can do with the Resurrection. As Dr. McCasland is a loyal alumnus of the University of Chicago and has had the further advantage of a year in Germany (under Bultmann?), he seems entirely qualified to make a representative answer to the question.

There may or may not have been early reports of an empty tomb

but as, after all, the real argument was the Resurrection appearances, it makes little difference one way or another. The thing really began with an experience of Peter's on the Sea of Galilee about ten days after the crucifixion. "In the mind of Peter was the belief that man has a soul which leaves his body at death, that souls often return after death, that this is especially true in the cases of innocent men violently slain and in particular was this the case of great persons; there was in his mind the fact that in the case of Jesus all these conditions were fulfilled." Peter had an "emotional temperament," and he had just been under a "tremendous emotional strain" in which love, sorrow, shame at his own desertion and passionate desire for reunion mingled. "So when Peter cast his nets into the sea again he heard the voice of Jesus calling him from the shore, just as he had done in days gone by; he recognized the familiar form there again through the mists of dawn; and his heart glowed within him as there came to him the certainty that his Master was not dead, but alive again and that he had heard him speak as of old."

This so transformed Peter that he was able to rally and inspire the others to the extent that "under his influence" they too saw visions; at least a few of them; and after that the stories grew to the state in which we now find them. In addition to the appearances, the Christians were aware that many pagan deities were reported to have risen bodily from the dead, so they soon began to claim that Jesus had done likewise; and as good Mithraists many of them were already accustomed to worshipping at dawn on Sun-days, they naturally began to worship Jesus then, and ultimately to feel that that must have been the time of his Resurrection. Finally, everything necessary to setting the stage of the drama was written—back into the then fluid records, and the thing was done.

The first duty of every reviewer— and of every Christian—is to be honest. And if we are honest, I think we will admit that there have always been, even within our own group, those who have dreamed dreams and those who have poured new wine into old wineskins. Beyond that, I think that most of those who have made a detailed comparison of the later Gospels with the earlier Mark (particularly if they have also delved into textual criticism and apocryphal literature) will be willing to admit that there have always been those among us who have been quite willing to enlarge upon a good story especially if it were miraculous. But even admitting all that (which many will not be inclined to do) it is still true that a Power entered the infant Church with the advent of the Resurrection stories which has never been explained by any purely natural means—and I am happy to add that Dr. McCasland himself several times bears witness to that fact.

D. R. B.

THE EPISTLE OF PAUL TO THE PHILIPPIANS. *By Charles R. Erdman.* The Westminster Press, Philadelphia. 140 pages. $1.00. Dr. Erdman's series of Bible Expositions needs no introduction to Southern Presbyterians. This exposition of Paul's "hymn of joy" is the latest to appear, and shows the same spiritual insight that characterized the earlier volumes. If anything it is richer, for Dr. Erdman has given to these four short chapters about the same number of pages devoted to the longer books and so he has been able to comment more fully on this great Epistle. J. E. B.

LITERATURE IN THE BIBLE. *By George Sprau, Professor in the Western State Teachers' College, Michigan.* Macmillan Co., New York. 432 pages, with bibliography and index. $3.50. The aim of the publishers as expressed on the jacket is to "give a living interest in the Bible to both the student and the general reader." It is the author's intention, further, to address himself to young people. One regrets that both wishes have not been better fulfilled. It is a rare book that can awaken interest in the Bible better than can the Bible itself; and this book is not one of them. As for the young people, few have just the temperament required for a thorough appreciation of this work. The author's German origins are evident in the rather heavy style, redolent of the philosopher's lamp. There is little new in the book. Perhaps the one novelty in the Old Tstament section is the order of treatment, which follows the Hebrew Bible instead of the English. It is a wonder so few books on the Bible follow this excellent and logical method. The author (thanks to his temperament, perhaps) is at his best when discussing the philosophical books, Job and Ecclesiastes, and at his worst when dealing with the simplicity of the Gospels. However, the spirit of the book is fine and reverent and the author often expresses in a neat nutshell what pages of disquisition can hardly make clearer. For example, he calls *Joshua and Judges* a "blending of fact and idealism"—a perfect characterization; he emphasizes the prophetic nature of the so-called historical books; he points out the two foci of the New Testament, that Jesus is the Christ and that the Kingdom is at hand. K. J. F.

HISTORICAL THEOLOGY.

LIBERALISM IN THE SOUTH. *By Virginius Dabney.* The University of North Carolina Press, Chapel Hill, N. C. 456 pages. $3.50. A grand-nephew of R. L. Dabney and a member of the editorial staff of the Richmond Times-Dispatch offers us here a historical survey of liberal movements in the fields of politics, religion, education, race relations, industry, literature, journalism and women's rights from the Revolution to the present in the Southern United States.

Liberalism is defined by the author as that body of doctrine which has as its center the principle of the dignity and worth of the individual. It has as one of its prime attributes a concern for the welfare of the individual citizen. It emphasizes even more the essential necessity of freedom, freedom of thought, freedom of speech, freedom of action. "The liberals in education are those who advanced the cause of the public schools and who aided in the establishment and operation of institutions of higher learning which opened the doors of educational opportunity to the people and put the search for truth above all else. In religion the liberals in the early days led the fight for religious freedom and disestablishment and in subsequent generations buckled on their armor against Fundamentalists, anti-evolutionists and anti-Catholics. In race relations they took part in the antebellum movements to rid the republic of the blight of slavery and after Appomattox they directed their energies to seeking wider opportunities for Negroes and securing justice for the blacks in all their relationships with the whites. In industry they were the employers who displayed a social awareness, in that wages and working conditions in their plants were better and hours shorter than in rival factories and mills. . . . ."

The author admits in his preface that a Prohibitionist may be a Liberal and then forgets it; he thinks that the South must throw off its subservience to ecclesiastical authority before it can ever be recognized as a thoroughly civilized portion of the republic; there are some inaccuracies of statement, particularly regarding the Church; there are many judgments that invite dissent; nonetheless the book is an invaluable one in its field. It must be read by men who would know the South, especially the South of our own day. It ought to be read by ministers. As they read, they might ponder why the Church has lost the sympathy and support and understanding of Liberals like Mr. Dabney, who are working in so many ways to make our civilization really Christian. E. T. T.

THE PRESBYTERIAN CHURCHES AND THE FEDERAL UNION, 1861-1869. *By Lewis G. Vander Velde.* The Harvard University Press, Cambridge, Mass. 575 pages. $5.00. Dr. Vander Velde traces in this volume the attitude of the Presbyterian Churches in the North toward the Federal Union, slavery and related questions during the period of the Civil War. It is a careful, detailed, thoroughly documented study, invaluable to students of Presbyterian history; interesting and instructive to others who wish to understand the subsequent attitude of the Southern Presbyterian Church toward the Northern Church and to those who wish a practical demonstration of the serious effects of a war upon the life of the Church and to those who are interested in the impact of the churches upon the life of the nation.

Dr. Vander Velde points out that only one of the eight Presbyterian denominations having strength in the North, and that a very small one (the Associate Reform Church), whose members were not in the least under suspicions for disloyalty, failed to condemn slavery (most of them anticipating Lincoln's Emancipation Proclamation) and failed to assert its loyalty to the Union during the War Years by various actions that would certainly have been regarded as political in other years. Most interesting, and most instructive to Southern Presbyterians, is the increasing political fervor of the Old School Presbyterian Church as seen in the declarations of its courts, the editorials of its journals, the sermons of its ministers and the treatment of dissentients, especially in the Border Synods.

"When the vigorous Spring Resolutions had finally been adopted," says Dr. Vander Velde, "the General Assembly had set out upon a triumphant course which was destined to carry it farther and farther from the bounds of its traditional conservatism. . . . Originally it was the general public which must be satisfied (of the loyalty of the church), but as the years passed there was an increasing tendency to play up to the New School Church (which had taken a decidedly aggressive position from the start). . . . Partly leading and partly following public opinion, the Old School press, with the exception of (Dr. Stuart Robinson's) True Presbyterian, had become ardent advocates of anti-slavery principles and more outspoken in their pro-Union views. Except in the Border States the Old School pulpit was by the close of the war almost uniformly loyal: practically all of those ministers who had not given satisfactory evidence of their patriotism had during the early years of the conflict been forced to relinquish their charges. Preachers of doubtful loyalty in the Border States (Dr. McPheeters was only the most notorious example) had, wherever possible, been pounced upon by the military or Church authorities and been made 'examples.' . . . Sternly anti-slavery, vindictively aggressive in its patriotism, critically watchful of the 'loyalty' of its ministers, openly currying favor with the New School brethren, distinctly Northern in its geography and Western in its control, the Old School Church of 1866 was a very different body from that to which the outbreak of the Civil War had brought such a serious crisis."

Significant is the fact that ecclesiastical bitterness, especially in the Reconstruction period, outran in some instances the bitterness of the nation, as for instance the New School demand for the punishment of the 'rebels.' "Had all Northerners in the 1860's been New School Presbyterians," says Dr. Vander Velde, 'it is conceivable that the war might have been won sooner, though it is scarcely likely, if one may judge from the recorded opinions of this Church, that there

would have been less of the spirit of injustice and intolerance which characterized the Reconstruction settlement."

The Reunion of the Old and New School Presbyterians, effected in 1869, was brought about as a result of the withdrawal of the Southern Churches, which had been most opposed to the union, and to the increasing likemindedness of the two churches upon questions of loyalty, slavery and Reconstruction.

The facts brought out so clearly in this volume explain, though they do not justify, many of the subsequent attitudes of Southern Presbyterians. It should not be forgotten that Northern Presbyterians soon recovered their spiritual equilibrium and that we are living now in a new day. Little space is given in this book to the Presbyterians of the South (outside of the Border States). There is considerable food for thought, however, in the reflection that maybe "the doctrine of the complete separation of the Church and State (was) invented by the Thornwell group to enable the Old School denomination to avoid the pitfalls of the slavery controversy." This suggestion invites further study. E. T. T.

RELIGION IN OUR TIMES. *By Gaius Glenn Atkins.* The Round Table Press. 330 pages. $2.75. The last forty years have been significant and colorful years for religion as well as for other dominant human interests. Dr. Atkins gives us here vivid and entrancing pictures of the changing panorama, thumb sketches of its outstanding personalities, discussions of its important tendencies, in a charming and racy style that holds our interest from beginning to end. It is the only book I know that really gives us a comprehensive picture of religion in our own times. There are, of course, judgments that invite dissent, but one is grateful that Dr. Atkins writes with genuine understanding and sympathy for opposing views; that though he is witty, he is never flippant.

What are some of the important developments of the last four decades? Dr. Atkins notes among other things the substitution of religious education for revivalism; the rise of new forces like psychology, science and higher criticism; the development of the social gospel, leading to institutional churches and enlarged ecclesiastical programs; the growth of liberalism and the conflict with science, necessitating a wrestle with ancient beliefs and eventuating finally in the conflict between modernism and fundametalism; increasing tendencies toward cooperation and union; the rise of modern crusades; various interdenominational and international movements; the larger use of printer's ink (advertising, religious journals, popular religious books); the rapid growth of new cults (Christian Science, New Thought, Spiritualism, various Hindu cults, etc.); the enrichment of

worship, changing styles in preaching, modern influences like Barthianism and Buchmanism, and so on and so on.

The book as a whole makes delightful and instructive reading. One is saddened at times by the vagaries of the religious spirit, but the final effect is a new realization of the abounding vitality of religion, its abiding value, its undying strength. E. T. T.

For Sinners Only. *By A. J. Russell.* Harper & Brothers, New York. 293 pages. $1.50. The Presbyterian Church in the U. S. is working and praying for a revival. Meanwhile a world-wide revival of a new sort is already in progress. In England, on the continent of Europe, in South Africa, in the Orient, in America, pagans are being won, nominal Christians are learning to know the joy and the power of a Christ-filled life. This growing movement reaches men whom ordinary pastoral methods and whom old-fashioned evangelistic methods do not touch, particularly men and women of the upper classes, though it reaches other classes, all classes, as well. It is one of the most promising movements in the Christian world, one therefore about which all earnest Christians should be informed.

It is of course the movement associated with the name of Frank Buchman and with the Oxford Groups, often spoken of now as the "First Century Christian Fellowship." Due to certain early publicity, to certain episodes (it may be) not at all characteristic of the present movement, there is in our own land an unwarranted prejudice against it. But it will live that down; in fact it is already doing so; ministers in our church, and students, are becoming interested; its interest, its fascination, its power are bound to increase. And naturally; for it claims to be, and in large part at any rate is, only a very modern version of first century Christianity. It stresses utter surrender to Christ; change (*i. e.*, conversion), guidance, which comes particularly in the Quiet Time; sharing, which includes confessing to God and to man (not confession of all things to everybody, but confession of anything to somebody, if guided by the Holy Spirit) and witnessing (it is through witnessing, through the sharing of one's experience, that lives are changed in this movement); restitution; and fellowship.

The best book to introduce one to this movement is this one by A. J. Russell. The author was a journalist, attached to one of London's most popular newspapers. He came to investigate the movement, and was converted by it. In easy, journalistic style he tells us what he learned to know about the movement, its leading figures, its guiding principles, its marvelous fruitage. It is one of the few books that we feel every minister in the Church, and the laymen too, should be induced to read. It should be read for its own spiritual message, for the information it gives about one of the most signifi-

cant developments in the Christian world of our own day. It is one of the great religious news stories of our times. E. T. T.

GOD IN THE SHADOWS. *By Hugh Redwood.* F. H. Revell Co., New York. 127 pages. $1.00. Published in England this year, 50,000 copies of this book were sold the first week. Hugh Redwood is a London editor who found God in the shadows of life, through the Salvation Army. The story is his autobiography. "It is the prose version of 'The Hound of Heaven.'" In some ways it is even more stirring than Begbie's "Twice-Born Men," which it resembles. The writer had been brought up in the wrong sort of church-going home and early drifted afar in unbelief and sin. But God found him savingly, and he has become an earnest winner of souls. Buy this book and lend it. G. L. B.

MEN WITHOUT GOD. *By William A. Corey.* Fleming H. Revell Co., New York. 160 pages. $1.50. The nineteen chapters which compose this book were originally written for the Sunday School Times. Mr. Corey gives in them his testimony as a reclaimed atheist. He tells of his experiences with his friends of former days and his efforts to lead them to Christ. This is not a book on theology, nor does it have an academic cast, but it is rather the experiences of one who delights in relating how the mercy of God apprehended and reclaimed him from positive unbelief and studied rebellion and sent him out as a witness to those who still are living in the darkness of atheism and unbelief. Books such as this are always refreshing to pastors and Christian workers, for they lift us out of the realm of the theoretical and out of the reaches of supposition and idle speculation into the presence of the irrefutable evidence for the Christian faith, which is the testimony of one who can truthfully say, "I have been saved by the grace of God through Jesus Christ. I was blind but now I see." J. L. F.

FACING THE FUTURE IN INDIAN MISSIONS. *By Lewis Meriam and George W. Hinman.* Missionary Education Movement, 150 Fifth Avenue, New York. 208 pages. Cloth, $1.00; paper, 60 cents. INDIAN AMERICANS. *By Winifred Hulbert.* Friendship Press, 150 Fifth Avenue, New York. Pp. 161. $1.00 and 60 cents. The American Indian and Indian Missions constitute the special subject for Home Mission study during the current year; and a number of books on this subject have been issued from the press. The first of the two listed above is by far the most satisfactory of the brief discussions of this topic which the writer has seen. We cordially commend it to all leaders in mission study groups.

"Indian Americans" seeks to set before us the cultural, religious

and economic background of the American Indians, their present conditions and future possibilities. The book is a help to the better understanding of the Indian's point of view in that it gives us a glimpse of their problems, hopes and aspirations as seen through the eyes of some of the representative members of the Indian tribes.

D. W. R.

As It Looks to Young China. *Edited by William Hung.* The Friendship Press, New York. 181 pages. Paper, 60 cents; cloth, $1.00. What does it mean to be a young Christian in China today? What are the problems that must be faced in the Family, the School, the Vocation, the Nation, the World and the Church? What does loyalty to Christ demand? What are the temptations to compromise with their un-Christian environment? The answer is given by a group of young Chinese leaders in an intensely interesting way, several of them in the form of case studies of individuals. What impresses you is not only the tremendous difficulties which face the young Chinese but their basic similarity to many of the problems facing American youth. This book will not only help you to understand China better but will furnish material for illustrations as to what loyalty to Christ demands of young people in a world like this. J. E. B.

SYSTEMATIC THEOLOGY.

Christian Outlines—An Introduction to Religion. *By Cyril Alington.* The Macmillan Co., New York. 132 pages. $1.25. This small book has a value out of all proportion to its size. The author is the distinguished headmaster of Eton; and one of the first thoughts that comes to the reader's mind is that here is a man that any father might be happy to have as the guide of his son. The book is intended as an aid to those who "teach religion." It treats in turn of a number of the cardinal elements of Christian faith and practice—Belief in God, Revelation, the Incarnation, The Church and Its History, Christian Belief, Prayer, Christian Practice, the Sacraments, the Holy Spirit. It claims to be only an outline to be filled in by the teacher, but the author does a good deal of the filling in himself, and that with a compactness, a simplicity and a thoroughness that is wholly admirable. There is nothing of the cheap and superficial radicalism which we on this side of the water have learned to expect in many of the so-called "popular" books on religion. The background of sound scholarship is everywhere in evidence though nowhere obtruded. The chapter on Prayer is one of the finest bits it has been our good fortune to encounter. Here within the compass of eight short pages is found more of profound spiritual insight and genuine Christian

faith and experience than is to be met with in many a lengthy treatise. The concluding chapter shows, perhaps, a little confusion between the Holy Spirit and the Christian spirit; but the book as a whole is to be heartily commended as a most excellent piece of work, especially for the teacher of youth in family or classroom.

LeR. G.

MORAL FREEDOM AND THE CHRISTIAN FAITH. *By Cyril H. Valentine.* The Macmillan Co., New York. 147 pages. Price, 5s. (American price not given.) This compact little book is a discussion of the problem of morality, the main thesis being that morality must be grounded in the Christian doctrine of God as revealed in Jesus Christ.

In our own day the traditional morality has been challenged and in its place is enthroned a system of convention which, while disguised as freedom, is really a new fixed code taking the place of the old. But a code is not what is needed. The only morality suitable for a developing personality is one which offers the freedom whereby the true self may be realized. But the true self can only be realized when the man loses himself in God. Within the field of morals by itself there is neither completeness nor finality. Morality must pass beyond itself into religion.

In religion the supreme law is the law of love, which finds its ultimate authority in the purpose of God. This purpose is personal and relates to personality. As revealed in Jesus Christ, the will of God is the perfection of human personality for fellowship with Himself. In realizing this purpose we enter into true freedom.

But if religion is to meet the need of morality, religion must be delivered from all taint of moral unreality. Religion at its highest is an apprehension of the nature and purpose of reality, and the only authority which can support true morality must be an authority derived from the ultimate nature of reality. The only real obligation to do right instead of wrong lies in the fact that reality itself is so constituted that right action is in accordance with its nature and wrong action contrary thereto. The true reality is God; and God has revealed Himself in Jesus Christ for our redemption. Redemption, the author maintains, is educative. God's purpose is educative, and this purpose He accomplishes under the influence of the perfect personality of Jesus Christ. That is. redemption is expressly limited to Christ's "influence"—obviously a position which, from the standpoint of New Testament teaching, leaves something to be desired. The same might be said of the author's endeavor, elsewhere in the book, to limit divine Providence to "general" providence, ruling "special" providence out. More satisfactory will be found the handling of some other topics, such as Mysticism and Mental Healing.

LeR. G.

JESUS AFTER NINETEEN CENTURIES. *By Ernest Fremont Tittle.* The Abingdon Press, New York. 217 pages. $2.00. This is "The Yale Lectures for 1932" and will doubtless take its place well up among that long and distinguished series. The author is a great preacher. Eager throngs attend his church in Evanston, Ill. His message is virile and challenging. He reveals the quality of pulpit work that never fails to grip the modern mind. And it is unreasonable to believe that such preaching should be confined to liberal ministers! One glows with hope for the day when conservative theology will be shot through with such passion for social righteousness. Every minister of our church should read and study this book. And yet one cannot escape the disappointing weakness in its message. It makes any reviewer ashamed to pick flaws in the work of a man who is so swept by the surge of a great ideal. But his almost careless disregard for certain long-established Christian concepts will not readily be forgiven by many. His inference that Jesus may not always have lived up to His (the capital "H's" are the reviewer's and not the author's) own highest level and the suggestion that He suffered from an "apocalyptic illusion" certainly will weaken the book for some of us. The movement follows this general line: Love is the unifying principle of the universe and only in love can men find light and life and only in love can civilization escape inevitable self-destruction. For this love-principle Jesus suffered martyrdom and calls upon His disciples for the same unswerving devotion.

Nevertheless a thrilling challenge awaits any one who will follow the author's vivid picture of this love working out in human experience. One does not come upon any suggestion of any atonement in the conservative sense, nor does one recall any reference to the Holy Ghost.

J. B. B.

IS CHRIST POSSIBLE? *By Philip Whitwell Wilson.* Fleming H. Revell Co., New York. 219 pages. $1.75. Mr. Wilson, famous journalist and former member of the British Parliament, will be remembered as the author of the widely read and approved book, "The Christ We Forget." Among his other books are "The Church We Forget" and "The Vision We Forget." This latest book by Mr. Wilson gives a vital and illuminating presentation of Jesus Christ as the only one who can meet the need of the world. The book is written in a reverent spirit and an attractive style. It is refreshing, in an age of doubt and confusion, to have this simple and certain statement of faith in Jesus Christ.

In the preface he says, "I know of only one argument against the Christ of God. It is that a greater Christ be discovered, and without hesitation I assert as unchallengeable the statement that no

greater Christ has been produced or even conceived by the synthesis of modern thought, and this may be accepted as the judgment of one who follows the profession of journalism which touches life at all points." Then he takes us through 200 pages of fascinating narrative and comes to this conclusion: "The world that we want is the world as it is His will that the world should be. Christ is not only possible but inevitable. There is none other who meets the need."

T. E. G.

CHRIST THE LORD. *By David M. M'Intyre, D. D.* Fleming H. Revell Co., New York. 215 pages. $1.50. The best and briefest way I know of describing this book as to its view and content is to pronounce it a most excellent exposition and defense of the answer to Question 21 in our Shorter Catechism, "Who is the Redeemer of God's elect?" It is refreshing to read a scholarly book once more where Christ is exalted as Man of our Manhood and Very God of Very God in one Person for ever. This is certainly the book for the busy minister who has not at his disposal the time to study the Person of Christ from the great sources, though I think every minister should take the time to do this. I would especially commend this book to our intelligent laymen who are alert to these great issues of our Christian Faith.

J. C. S.

THE SON OF GOD. *By Albert Payson Terhune.* Harper & Brothers, New York. 222 pages. Price $2.00. This excellently printed book contains seven chapters. Some of its material was published serially in The Ladies' Home Journal. The author avows his faith in the Lord Jesus Christ as the Son of God, rejecting with scorn the opinions of those who would acclaim Jesus as the greatest of men and teachers but nothing more. Reverence for Christ is manifest all through the book, and the author accepts the gospel account of His life and works without question. In some of his interpretations of Scripture, however, he appears to the reviewer to be guided by his own fancy and pre-suppositions rather than a scholarly study of the text.

His method of emphasizing the incomparable character of Christ is unique and interesting. Under such titles as "Two Strong Men," "Two Wise Men" and so on, he contrasts Jesus with Samson, Solomon, Elijah, Moses and David. But at times the vigor with which he presses the contrasts is more zealous than judicious, as when, for instance, he declaims against "the snarling fury of Elijah" as contrasted with the gentle beneficence of Jesus. The proverbs of Solomon he dismisses as "the glib smartness of the selfish royal wise-cracker." Again, it is surely an original reading of Acts 5 that lead the author to speak of the offense of Ananias as a "rather harmless white lie" and to say "*the disciples*" struck Ananias and Sapphira dead for that same mild fault."

H. W. D.

A CONSERVATIVE LOOKS TO BARTH AND BRUNNER. *By Holmes Rolston, Th. D.* Cokesbury Press, Nashville, Tenn. 1933. 216 pages. $1.50. Books of consequence by our Southern Presbyterian ministers are all too few, and when one is published it is a noteworthy event. Dr. Rolston has given us a book of real value, dealing with a subject of great importance and handling it in a thorough and sympathetic way. The book might well be called "A Southern Presbyterian's View of Barthianism," and just at the time when this movement in theology is arousing so much interest such a study of it is most welcome. I have had the pleasure of reading this book in the manuscript before publication and can commend it with enthusiasm, even though I do not agree with all the author's commendations of Barthianism. Barthianism is a movement of the first magnitude. No other movement in theology today is attracting so much attention; no other movement is at the same time so enthusiastically received and so strenuously opposed. And just because it is so significant, no thoughtful man can afford not to try to undertand it. I can go farther and say that no man in our church can afford to miss Dr. Rolston's book. None of the difficulties, of which there are plenty in Barthianism, have been dodged.

It is, of course, impossible to give a fair criticism of a movement like this in a brief review where statements cannot be properly qualified. I must confess that I have not come to any final conclusions as to the Barthian system of thought. Of Barthianism as a marginal note, as a corrective of the superficialities of modern theological thought, I can express nothing but approval. With Barthianism built upon a specific philosophy of time and eternity and crystallizing into a system, I am not yet in sympathy. And in its final effect upon the thought of the church I can see both values and dangers. There are three fundamental presuppositions upon which Barthianism is built: first, the infinite qualitative difference between time and eternity, between God and man, that "the gap between God and man is that between utter incommensurables;" second, the necessity for the divine initiative in revelation and in redemption, that the movement in religion is not upward from man to God, but downward from God to man; and, third, the spiritual perception of spiritual values, that "only those who abandon the attitude of the mere spectator and commit their lives to Him meet with the spiritual realities of His Kingdom." The first of these I cannot accept. To the Barthians it seems the necessary background of Scriptural theology. To me it seems something extraneous and untrue, a conception, and a doubtful one, in the realm of primary metaphysics rather than in the realm of Christian theology, a conception that is not taught nor implied in Scripture. For one thing, it is hard to see how the Incarnation can have any reality on this basis. Incidentally, that makes

one cautious in considering the Barthian conception of history, although Dr. Rolston's chapter, which seems to me one of the best in the book, is reassuring. But although the Barthians consider this presupposition fundamental, its rejection does not destroy the values in their thought. The other two presuppositions are thoroughly Scriptural; and, consequently, Barthianism may be a power for the preservation of the supernatural conception of Christianity. The special value that the conservative will find in Barthianism is that on the whole it is a fresh and striking restatement of the best of the Reformed position. Its supreme value is its insistence upon the transcendence of God. This is the one idea most needed as a corrective for modern thinking, based as that thinking is upon a semi-pantheistic emphasis on immanence. With Barth, as with Paul, the starting point in theology is not man and his experience but God and His revelation in Christ. With that goes the consequent corrective value of Barthianism's pessimistic attitude toward a worldly culture and its stern opposition to an optimistic and merely evolutionary conception of human advancement. Many of us will feel that we still await a system of thought that will satisfactorily combine both the primacy of God and the reality of human values, but Barth is furnishing for that synthesis an emphasis on the most important side of the truth.

Perhaps the feature of Barthianism that will be less pleasing to the most conservative element of our church and that may at the same time have most to teach us is its treatment of Scripture. The most interesting chapter of the book, although not the one where the handling of the material is most sure, is that on "The Barthian Doctrine of the Word of God." Barthianism makes a distinction between the Word of God spoken to the writers of Scripture and the Word of God as spoken by them. The difference between this view and that of the exponent of traditional orthodoxy is that, while the latter "ascribes to the written Word the same authority that he ascribes to the original divine Word," the former "ascribes authority only to the Word that is witnessed to in Scripture." This means the abandonment of the belief in verbal inerrancy, but it does not mean any lessening of belief in the authority of the message. No man can read their works without feeling that the Barthians aim to build solidly upon the Bible. It seems to me likely that our Church will move away from the traditional idea of verbal inerrancy; what is necessary is that we shall move to a conception that will conserve the authority of Scripture. And the Barthian view may help us to restate our loyalty in positive form.

There are dangers also in Barthianism. To me the greatest of them is in its handling of ethics, and particularly social ethics. Dr. Rolston does not seem to me quite to catch the point here. There is,

as he remarks, "a persistent feeling that the Barthian theology cannot produce the basis for a satisfactory system of ethics." But the deepest ground for this feeling is not the one which he gives, namely, "the thought that ethics is undercut by any system that places too much emphasis on the activity of God." Believing, as I do, that the activity of God is the true and Pauline basis for ethics, I nevertheless feel that Barthianism in its treatment of ethics has been too completely influenced by the defeatist atmosphere in which it has developed. From the Barthian contempt for human resources there too easily results a neglect of the effort to teach any very definite application of personal ethics, and still more easily there results a dangerous indifferentism toward social efforts. And even though it may not be logically inherent in Barthianism, I cannot escape the fear that its spirit will encourage the revival of the laissez-faire principle in social life. This does not for a moment imply that the author of this book has any sympathy with this principle. His chapters on ethics show that he does not. And he would not agree that my criticism of Barthianism at this point is valid. It is true that the members of his group write without always explaining sufficiently the connotations which they would have their terms to carry, and it may not be fair to lay too much stress on the dangerous language in Brunner's recent article in *The Christian Century*, but those who have experienced the passivity of even Christian men before an unjust social order cannot read without deep concern his words when he speaks with scorn of "the fantastic 'application of the principles of Jesus' to our economic and political life—which is nonsense," and cannot but look with suspicion upon a movement that, whether it means to or not, will bring much comfort to those who are indifferent to the struggles for justice on the part of oppressed millions.

Barthianism is a philosophy to be reckoned with. It behooves us to become acquainted with it, and it will be of great help to have the scholarly and sympathetic interpretation of the movement which Dr. Rolston provides. J. J. M.

PRACTICAL THEOLOGY.

Homiletics—Pastoral Theology—Religious Education—Christian Ethics.

Doran's Ministers' Manual, 1933. *G. B. F. Hallock, D. D., Editor.* Round Table Press, Inc., New York. 102 pages. $2.50. The Minister's Annual, 1933. *Joseph M. Ramsey, Editor.* Fleming H. Revell Co., New York. 620 pages. $2.50. These books are amazing in their voluminousness and completeness. Doran's Ministers' Manual contains the entire service for both Sunday morning and evening for every

Sunday in the year; calls to worship, hymns, prayers, sermons for both children and adults, seed thoughts, extra illustrations, special types of services for the evening hour—everything conceivable that a minister and his congregation might do together! In addition, there is for each week the treatment of the Uniform Sunday School Lesson, an outline for the prayer-meeting talk, the Christian Endeavor topic, slogans for the bulletin board and a poem or short prose selection for the church calendar. There is also a subject and a text index. Veritably a one-volume library! The sermons are chiefly from the pen of the editor, though initials, which can't always be interpreted, indicate that the work of other ministers has been used.

The Minister's Annual has all that the other book has with the exception of special Sunday evening services, material for the calendar and the treatment of the Sunday School lesson; though it carries a Golden Text and references for the Scripture passage. It offers, however, a larger variety of sermons for both adults and children each Sunday and emphasizes more the Church Year in its selection of sermon texts. A helpful authors' index reveals that a number of our strongest ministers have contributed sermons to it. Dr. Stuart Nye Hutchison, so well known to the Presbyterian Church in the U. S. through his fruitful pastorate in Norfolk, Va., has prepared one of the series of Junior sermons, which covers all the Sundays in the year.

There is a wealth of valuable material in these volumes—good sermons, suggestive illustrations and outlines, helpful prayers. That they are used is evident, as one is in its eighth year, the other in its fifth. Dr. Hallock advises that such books should be used as priming to stimulate the wells of thought, and hopes that each page will "serve as a challenge to more extended study and thought." If this were done these books might improve one's ministry in many ways. But some men would be tempted to depend on them so as to escape the hard study that makes for real thinking and creative, fruit-bearing preaching. In my opinion it would take a strong man to resist this temptation if either of these books were lying on his desk.

W. T. T.

WORSHIP GOD. *By James I. Vance.* Fleming H. Revell Co., New York. 153 pages. $1.50. Here is a new book of sermons from the pen of versatile Dr. Vance. Especially should this be a welcome volume to Southern Presbyterians. It is stirring, sane and spiritual. The timeliness of these messages can be judged by such topics as: "Is Religion Worth While?", "Has Religion a Future?", "Why I Do Not Go to Church," "Curing Crooks" and "What Kind of a Revival?" The last-named sermon could well represent the challenge to our Church to enter intelligently into the revival spirit of 1933.

J. B. B.

MY JOB—PREACHING, WITH SAMPLES. *By Burris Jenkins.* Cokesbury Press, Nashville, Tenn. 220 pages. $1.50. Burris Jenkins is one of the most popular preachers of our day. We are told that it is necessary to leave his own church building on Sunday morning and go to the Municipal Auditorium in Kansas City, which holds ten thousand people, in order to accommodate his congregation. This fact makes a volume of sermons by this preacher of much interest to the student of homiletics. Here we have samples of this preaching. The sermons are plain, simple presentation of truth in a unique setting; for instance, there is a sermon on Amos and Andy which contains a wholesome message. This volume of sermons makes good reading, but it is the man behind the sermon that accounts for its power. This cannot be gotten into a book. J. C. S.

A VOICE OF GOD. *By J. Stuart Holden, D. D.* Fleming H. Revell C., New York. 288 pages. $1.75. Dr. Holden's latest book of published sermons is of special interest to Southern Presbyterians because it is "gratefully dedicated to the fellowship of the Massanetta Springs Bible Conference—and in particular to my good friend, Dr. W. E. Hudson."

The first sermon gives the title to the book, "On Being a Voice for God." It is most appropriate just now when our entire Church is moving toward its Evangelistic Year. It is a plan for personal witness bearing. Seventeen other sermons follow, fresh, stimulating, inspiring. Among which we might mention: "The Miracles That Did Not Happen;" "The Gospel According to the Enemies of Jesus;" "Angels in the Path;" "Opposition Is Opportunity;" "Wings and Hands." These sermons are all topical, but grow naturally out of the text. Each of them is a real spiritual tonic. E. T.

A WITCH'S BREWING. *By F. W. Boreham.* The Abingdon Press, New York. 265 pages. $1.75. This latest volume of essays from the facile pen of the gifted Australian preacher and writer follows some twenty-five volumes of similar character and further illustrates the amazing fertility of the author's fancy. Mr. Boreham's manner is doubtless familiar to most of the readers of this review. None should fail to make his acquaintance. Some of his essays are almost sermons, with a fine text of Scripture appearing somewhere as the theme of the message. Some are simply playful musings suggested by the most casual incidents. But always the message is wholesome and always the spirit of the author is present as you read—a genial and loveable spirit seeing the good and the beautiful in nature, men and books and delighting to tell you about it with whimsical humor, manifest sincerity and delicate beauty of style. H. W. D.

THE VOICE WITHIN US. *By Stuart Nye Hutcheson.* Fleming H. Revell Co., New York. 182 pages. $1.50. Dr. Hutcheson's sermons to children differ from so many, due to the fact that they are so thoroughly scriptural. He always selects a text the interpretation of which furnishes the topic of the sermon and all stories and anecnotes develop this theme. He keeps his mind strictly on the lesson he would teach and is not betrayed into telling a story or anecdote just because it is interesting. Believing as he does that the church service should be planned and directed so that it is attractive to the children of the congregation, he strives to interest the children by devoting a part of every Sunday morning worship to them. By preaching to them a sermon in his own inimitable way he reaches the hearts of the children of his congregation. In this particular volume of sermons to children, which contains fifty-two in all, there are three series of sermons which are especially interesting, the Writers of the New Testament, the Special Days of the Church and a series of twelve sermons on the Boy Scout Oath. Dr. Hutcheson has the rare gift of interesting children and adults alike. Preachers and teachers will receive many helpful suggestions by studying the method he employs, paying especial attention to the simplicity of expression, to Scriptural background and basis and truth and his use of the anecdote.

J. L. F.

PASTORAL PSYCHOLOGY. *By Karl Ruf Stolz, Ph. D., Dean, Hartford School of Religious Education.* Cokesbury Press, Nashville, Tenn. 259 pages. $2.00. In the October issue of this magazine I discussed Dr. Oliver's Pastoral Psychiatry and Mental Health. These reviews ought to have appeared in reverse order, for Dr. Stolz deals with simpler and more common personality disorders and problems. His book would, therefore, be a splendid preparation for the study of the more serious abnormalities which Dr. Oliver considers. It does not need to stand in relation to any other book, however, as it has real worth in itself. The author writes out of a wide and balanced knowledge of psychology and considerable experience in dealing with people. He is as a consequence both scholarly and practical.

At the outset he dignifies pastoral work as being more than social visiting, or an endeavor to get people to return our calls by coming to church, or an effort to encourage the sick or comfort the bereaved. Its real purpose is to enable one's people, through one's own knowledge of religion and human nature, to develop sane, wholesome, happy, personalities which are being increasingly integrated around Christ as the center.

The book covers so wide a range of subjects that it is difficult to set forth its full meaning in a short review. The writer is striving to aid the busy pastor to understand personality, so far as present-

day knowledge can go, in order that he may help all of his people—the child, the adolescent, the adult. He shows how personality develops through the different stages of life, with the conditions that are favorable or unfavorable to growth, and then deals more specifically with the more pronounced difficulties that tend to interfere with normal adult life. He discusses, without exaggerated emphasis, such questions as the inferiority complex, fear, sexual conflicts, defense mechanisms, adjustment to reality. The concluding chapter on "Pastoral Counseling" abounds in fine advice, from the way one should arrange his study to the books he should read if he desires to pursue this subject further. The book is easy to read, as the style is clear and there is a minimum of technical terms and much illustrative material. There is also a good bibliography. W. T. T.

Book of Common Worship. *Edited by Bishop Wilbur P. Thirkield, LL. D., Chairman of the Commission of Worship of the Federal Council of Churches, and the Rev. Oliver Huckel, S. T. D., Pastor of the Congregational Church, Greenwich, Conn.* E. P. Dutton & Co., Fourth Avenue, New York. 341 pages. $1.50. There seems to be a turning toward God as a result of the world's present distress. Certainly no man feels that he is sufficient in himself for times like these. To meet this everlasting need for relationship with the Divine, which seems to be resurgent today, the Federal Council of Churches has wisely secured the preparation of a "Book of Common Worship." It really has a threefold purpose. There are prayers for use in personal devotions; there is a Scripture reading and a prayer for each day in the month suitable for the family altar; and there is the largest section of the book, which contains the Psalms and other Scripture arranged for responsive reading, services that cover a variety of subjects from "The Solemnization of Matrimony" to "The Dedication of a Hospital," a splendid selection of prayers and litanies and ten suggestive orders of worship.

It is not issued to intrigue the free-worshipping churches into using a ritual or displacing the sermon from its place of importance. It is hoped, rather, that its study and use where desired will make for a sense of unity in the churches and a true enrichment of their services. This book, because of its well-chosen prayers and thoughtful orders of worship, should be helpful to any minister as he tries to equip himself for that most difficult function of leading the worship of a congregation which needs nothing so much as communion with God. W. T. T.

The Cokesbury Funeral Manual. *Edited by William H. Leach.* Cokesbury Press, Nashville, Tenn. 202 pages. $1.00. This is the

most comprehensive book of its kind that I have ever examined. Its purpose is to furnish suggestions and material that may help the minister to make his funeral services more beautiful and dignified and richer in comfort. It contains hints on the minister's professional conduct, the services of the Episcopal, the Methodist and the Reformed Church; other funeral liturgies and prayers; selected Scripture readings; texts and outlines for funeral addresses; hymns, poems and prose selections. J. D.

HYMN LORE. *By Calvin W. Laufer, D. D.* The Westminster Press, Philadelphia. 203 pages. $1.25. This book contains the words and music of fifty hymns, of which about one-half are new or comparatively recent. There are about two pages of comment on each hymn, giving stories of its origin or its author, interpretation of the words and music, etc. One of the chief values of the book is that it introduces to the reader a number of hymns and tunes which, while they have won recognition in some quarters, are not very generally known. Among these are a number which are worthy of more widespread use and are likely to live. Dr. Laufer is editor of several of the hymnals of the Presbyterian Church in the U. S. A. The book is dedicated in memory of Dr. Louis F. Benson and ten of his hymns are given. The book is written in a popular, rather chatty, style and will be welcomed by all lovers of good hymns. J. D.

HOW TO USE YOUR CHURCH. *By Louis Jabine.* The Macmillan Company, New York. 96 pages. $1.00. This is the most practical and useful little book for church members that I have ever read. It is a handbook that covers in its seventeen brief chapters almost every phase of life in connection with the church. The author is an Episcopal rector, so as a matter of course his book is written to meet the needs of the membership of the Episcopal Church. For the membership of this church it is invaluable and for the membership of other Protestant churches it is full of helpful wisdom. There is need for just such a book for our Presbyterian membership which I hope someone will supply. We thank Mr. Jabine for leading the way.
J. C. S.

INTRODUCTION TO RELIGIOUS EDUCATION. *J. M. Price, Editor.* The Macmillan Co., New York. 1932. 489 pages. $2.25. This introduction to religious education, sponsored by the "Association of Southern Baptist Teachers of the Bible and Religious Education," like all Gaul is divided into three parts. In the first section, after a strong statement of the need for religious education in this modern age and a summary of the objectives of religious education as they have been expressed by different leaders in this field the history of religious edu-

cation is traced through Old and New Testament times and succeeding centuries to the present day.

In the second part there is a discussion of the psychological and educational principles underlying the objectives and controlling current trends, with the discussion of such vital matters as the curriculum, teaching, testing, etc.

The concluding section deals with the institutions through which religious education functions and where the new program is to be carried out in accordance with these basic objectives and principles—such as the home, the young people's society, week-day and vacation church schools, colleges, etc. The final chapter on "The Task of Promotion" sounds a wholesome warning to the leaders in this movement lest they get too far ahead of the rank and file and lest they obscure the purpose of it all—Christian living—by too great an emphasis on techniques. This writer, while generously desiring cooperation with other religious bodies, is convinced that the real work of religious education will have to be done by the denominations through their local churches.

Though the outline is clear and the articles supplement each other well and cover the whole field comprehensively, and while one is happy to find the newer terms of religious education associated with such conservative words as sin, repentance, soul, it is with somewhat of a feeling of disappointment that the book is put down. There is the fear that the new and the old have not been worked over with sufficient thoroughness as to be blended properly into a really constructive philosophy of religious education. Perhaps it is because the scope of this work is so broad—there are twenty-four chapters, dealing with as many subjects—and the discussion of each topic so brief that one feels that the book is a bit superficial. W. T. T.

Case Studies of Present-Day Religious Teaching. *By H. Hartshorne and Elsa Lotz.* New Haven, Yale University Press. 295 pages. $2.00. The Institute of Social and Religious Research has undertaken a comprehensive study of the present status and trends of religious education. This volume, which is the sixth of the Yale Studies in Religious Education, is a report of a study of actual teaching in 150 Sunday School, vacation and week-day classes, young people's societies, clubs and summer camps. Observations were made with abundant detail and these were then studied in the light of ten criteria representing the philosophy of progressive leaders in Religious Education.

Such a volume gives us, for the first time, opportunity to observe through case studies what is happening in the "best" schools. It is thus invaluable for all students of the methods of teaching in Religious Education. It becomes possible, by the aid of this book, to visit progressive teachers in company with a trained observer. The book could profitably be added to a church school library. L. J. S.

CHARACTER IN HUMAN RELATIONS. *By Hugh Hartshorne.* Charles Scribner's Sons, New York, London. 1932. 367 pages. $2.50. Professor Hartshorne's participation in the Character Education Inquiry was the occasion for an unusually intensive study of character—its meaning, the way it is formed and ways by which it may be tested. In this book he summarizes his work for many years. The first Part deals with "The Present Situation" particularly as to methods and systems now in use for character education. The second Part treats the principal current theories of what character is. In the third Part Professor Hartshorne proposes his own theory, and in the fourth Part shows how character might be more effectively developed in human relations, in family, school, industry and church.

He sees character as effective functioning in human relations. By "functioning" he means more than acting by some standard or in accordance with some virtue. He means activity which takes on increasing meaning and worth in proportion as it is carried on at progressively higher levels. These levels are the mechanical, the biological, the primitive social, the true social and finally the cosmic. Character is defined as "the art of living. It is won through participation in social and cosmic functioning, through the performance of daily activities in the light of their meaning for the largest or most inclusive reality of which one can conceive."

The book deserves to be ranked as the most important in its immediate field for several years. In general it carries forward a view similar to that advanced in Coe's writings. There are some noble passages in the book, especially in the chapter on "The Implications of Social Functioning." I am inclined to feel that Parts One and Two are the best done while Parts Three and Four are less satisfactory. This is especially felt in Part Three which is doubtless meant to be the heart of the work. Every writer knows the temptation to quote from his own previous writings. Professor Hartshorne has yielded to a surprising extent, and the Part under mention is a telling argument against the practice. The large number of quoted sections are not too well put together nor do they serve with equal felicity to carry forward the author's apparent general purpose. The net effect is an obscuring of much of his meaning and that at the most crucial points. The meaning can be dug out but it does not stand out ready to seize. It was especially unfortunate that he should have depended so largely on the previous essay published in *Religious Realism*, which essay itself is one of the least readily read of all his works. Perhaps the greatest sufferer under this method of treatment is his conception of "integration". . . . Notwithstanding this difficulty the book must be known by every serious student of "moral and religious education." L. J. S.

JESUS IN OUR TEACHING. *By Clarence Tucker Craig.* The Abingdon Press, New York. 146 pages. $1.50. This little book belongs to the Abingdon Religious Education Monographs. The author discusses in an interesting way vital religious problems connected with the life of Christ that confront the student of religious education today. What shall be his attitude towards the question of Higher Criticism of the Bible? What shall the teacher have to say to his class about the Gospel sources—Mark, Q, L and M? How far shall he conduct his students on the quest for the historical Jesus? How shall the modern teacher handle the miracles of Christ? Is the Virgin Birth merely a birth-legend? From these perplexing questions we Southern Presbyterians are largely spared by our traditional attitude towards the Gospel sources—but it is well for us to know that they are a vital problem for a great part of the world of thought. Leaving the more controversial part of the book we find that the author has given us a very suggestive chapter under the caption, "What Has Jesus for Different Ages?" The last chapter on The Modern Values in Jesus is the most satisfactory in the book. These are eight, namely, good health; the primacy of spiritual values; sincerity; forgiving non-retaliation; creative living; humble service; life a gift from God in prayer, free forgiveness and kingdom building; courageous faith.

C. V. C.

TARBELL'S TEACHERS' GUIDE TO THE SUNDAY SCHOOL LESSONS, 1932. *By Martha Tarbell.* Fleming H. Revell Co., New York. 432 pages. $1.90; postpaid, $2.00. SNOWDEN'S SUNDAY SCHOOL LESSONS. 1933. *By James H. Snowden.* Macmillan Co., New York. Pp. 425. $1.35. It gives us real pleasure once more to call the attention of teachers and students of the International Sunday School lessons to these two helps. The Bible should be the first great text book for both, yet the teacher especially needs the stimulation of other minds, the light thrown on the Bible by generations of devoted study. Both of these two books have proved their value over many years. Miss Tarbell offers a wealth of helpful material: explanations of and comment on the text; light from Oriental life; the historical and geographical background; a suggestion for the teacher; illustrative material for young people and adults, for Intermediates and Seniors; topics for discussion; and questions for study. Dr. Snowden is much more compact: his book offers a brilliant discussion of the lesson including explanation and application, marked by scintillating phrases and deep spiritual insight and followed by suggestive questions and topics. Happy the teacher who can possess both.

E. T. T.

ON THE MEANING OF LIFE. *By Will Durant.* Ray Long and Richard Smith, New York. 144 pages. $1.50. This helpful little book, which should be read by all young people, originated in a request of the publishers to Dr. Durant that he seek to find out from leaders in all walks of life their discoveries and interpretations in the vital matter of a satisfactory philosophy of living. The book begins with a copy of the letter the author wrote in which he asks definite questions and to each one says: "Tell me what meaning life has for you, what keeps you going, what help, if any, religion gives you, what are the sources of your inspiration and your energy, what is the goal and motive-force of your toil, where you find your consolation and your happiness, where in the last report your treasure lies." He got answers—and they are given in the book—from Theodore Dreiser, H. L. Menchen, Sinclair Lewis, John Erskine, Charles A. Beard, John Cowper Powys, Edwin Arlington Robinson, Andre Maurois, Will Rogers, Dr. Charles H. Mayo, Ossip Gabrilowitsch, Vilhalmur Stefansson, Havelock Ellis, Carl Laemmle, Ernest M. Hopkins, Adolph S. Ochs, Jawaharlal Nehru, Mahatmi Gandi, John H. Holmes, Ernest Dimnet, Mary E. Wooley, Gina Lombroso, Helen Wills Moody, Bertrand Russell, Count Keyserling and Bernard Shaw. A glance at that list of names might scare some orthodox thinkers half to death. But let this be said: the author has brought the light of pitiless publicity to play upon the false as well as the true in his presentation of contrary philosophies of life. And get this statement of Durant's, given in his own brilliant introduction of the thought of the book: "The greatest question of our time is not communism versus individualism, not Europe versus America, not even the East versus the West; it is whether men can bear to live without God." And in editing, or rather commenting upon, the various views, the author keeps us oriented in terms of that great statement. The "letters to a suicide" would make the book worthy of a place in every library, shall all else fail to "register," and the concluding letter from a life-termer in Sing Sing is a splendid commentary on Warden Lewis' thesis in his great book, "Twenty Thousand Years in Sing Sing."

R. C. L.

OUR ECONOMIC LIFE IN THE LIGHT OF CHRISTIAN IDEALS. *By a Special Committee of the Department of Research and Education of the Federal Council of Churches.* Association Press, New York. 161 pages. 90 cents. WHY ARE THERE RICH AND POOR? *By Association Press, New York.* 48 pages. 25 cents. Believing that the concern of Christianity with economic and industrial matters is now coming to be recognized as inevitable, the Association Press presents these two study courses—"Economic Life" and the companion booklet, "Rich

and Poor"—for the purpose of presenting two fundamental and powerful principles of the Bible to modern Christians, namely, (1) that human life is of incalculable worth, and personality outweighs all other values, and (2) the companion principle that our religion is a religion of brotherhood. These two great principles are carried through the first named book in the discussion of our economic crisis and its causes, the distribution of wealth, the industrial worker, the farmer, the manager and investor, the consumer, and economic planning. The book does well in presenting the radical as well as the conservative proposals for economic reconstruction and adapts itself to class-room work by concluding with an excellent syllabus and bibliography. As a sort of "laboratory demonstration" or clinic, the forty-eight page booklet, "Why Are There Rich and Poor?" easily fits into the more thorough study of our economic life presented in the first named book. It begins with the age-long question, "Can Poverty Be Abolished?" and after presenting actual conditions under which poverty exists, the Russian plan, the machine, unemployment, our motives in our work, definite planning and other suggestions, the booklet presents a splendid array of quotations from well-known books and writers. The little booklet is a study course all by itself or it may be used as a companion to the larger book. Both should be used by our young people as texts in a study of this subject.

R. C. L.

LIFE AS A STEWARDSHIP. *By Guy L. Morrill.* Westminster Press, Philadelphia. 111 pages. 10 cents. This book, a new edition of Guy Morrill's five excellent Bible studies in stewardship, first issued some ten years ago, which has exercised a wide and effective ministry among Christians everywhere, is now sent out again in popular form and price to continue and enlarge that ministry. It is of inestimable value for a thorough understanding of the principles of Christian stewardship. R. C. L.

STREAMS IN THE DESERT. *By Mrs. Charles E. Cowman.* 376 pages. $1.50. CONSOLATION. *By Mrs. Charles E. Cowman.* 367 pages. $1.50. The Oriental Missionary Society, 900 North Hobart Avenue, Los Angeles, Cal. Two books of meditations: for each day of the year a verse of Scripture, a meditation, a happily selected poem. Mrs. Cowman is seeking to carry on the work of the Oriental Missionary Society, founded by her late husband, an interdenominational missionary organization working in the Orient, She says: "We are old-fashioned believers in the whole Bible." The meditations in these two volumes reflect this outlook on life. Pious trust in God's promises seems to be the characteristic theme. Many will find consolation and help in reading them. Many who sorrow in the Lord would welcome them as gifts. E. T. T.

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WHAT NEXT IN EVANGELISM?

The Rev. Jesse M. Bader, D. D.,
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In these days of confusion the Church dare not become confused. At a time when so many are inquiring the better way the Church must be able to say, "This is the way, walk ye in it." We are now at the end of one epoch and the beginning of another. We are at the grave of one era and at the same time before the cradle of a new one. One of the experiences of our nation in the immediate future will be that of rebuilding and readjustment. In all this the churches will be affected. It becomes necessary, then, for the churches to ask—What things are primary and what are secondary? What counts most, lasts the longest and brings the largest returns? What is vital? What will build the Kingdom? What will bring the saving Christ in all His redemptive power to the hearts of men and a lost world?

In all our kaleidoscopic changes within the last decade, and particularly the last three years, a change has come to our evangelistic methods. What brought great changes in community life in the past, and brought hundreds into the membership of the churches, is not so potent today. The question then is timely, "What Next in Evangelism?"

A greater evangelistic passion is needed in the churches. There is all too much indifference and unconcern about this primary work of the Church, for while Evangelism is not the only business of the church it is the Church's first business, and what Jesus made primary His church dare not make sec-

ondary. This lost radiance of Evangelism must be recaptured before greater progress can be made and larger numbers reached.

The early disciples of our Lord possessed this passion to seek and to save. They did not have our modern means of transportation and communication. They did not possess our numbers, wealth and prestige, but they did have a burning passion and an unappeasable concern to make Christ known, loved and followed. Their motto seemed to be, "We tell it; they believe it; Christ does it." This quenchless desire to see men won and saved was caught from Christ. They had seen Him at this task of winning and saving. They had heard Him say, "The Son of Man came to seek and to save that which was lost." Not only had they been saturated with His passion for saving men; they were under orders to "go make disciples," an imperative of Jesus that gave direction to their zeal.

Paul had a timely word for all ministers and churches when he says, "Never let your zeal flag; maintain the spiritual glow." No matter what the hardships are; or the opposition encountered; or whether it be times of prosperity or depression; through it all the Christian is not to lose zeal and passion for Christ and the Church. No Church is safe that does not have an evangelistic passion at its heart. "If the Church would be pure, the Church must be passionate," said J. H. Jowett. The laymen of the Church need to feel what our fathers called "a burden for souls." So few, comparatively, have a compelling desire and concern to see men brought to Christ. They hold this responsibility as Christians very lightly in most instances.

The preacher is a herald of the Evangel. He cannot do this well nor successfully unless he shares the passion of his Lord for the lost. Some one has said of Gladstone's oratory—"A man must not only know what to say—he must have a vehement longing to get up and say it." It was said of John Wesley that "the Evangel burned like a fire in his bones." Evangelistic preaching proposes to make men different. That was what Baxter had in mind when he spoke as a dying man to dying men. The preacher must be dominated by great earnestness if he is to preach Christ infectiously and transform-

ingly. Evangelism needs affirmative preachers. The Christian gospel utters the eternal Yea. The pulpit is not a forum for half baked uncertainties and petty trivialities but a place for vital convictions and living truths.

There is a beautiful word preserved through the years and attributed to Jesus that is a timely word for each preacher. It is, "He that is near me is near the fire." By living closer to Christ the preacher becomes a member of the order of "the burning heart." So one of the greatest needs in Evangelism just now, both for the laymen of the churches and the ministry, is a greater evangelistic zeal and passion.

Another immediate "What Next in Evangelism?" is a revival within the churches. The time has come for judgment to begin at the house of God. One cannot give out that which he does not possess himself. The Church cannot give out spiritual power unless this power is possessed. Jesus said, "Ye shall receive power after that the Holy Spirit is come upon you." He saw to it that His disciples had this power before they went out on their high adventure of world conquest. The Upper Room gave the disciples inner adequacy. They came forth from that room clothed with power and went out to meet poverty, prisons and death with a smile. God had matched them against the needs of that day and they were adequate. They had received something or "Someone" which gave them power with men. No wonder the Lord was able to add to the Church daily.

"Revive us again and give us all a new devotion to the House of Prayer in these days" may well be the heart petition of us all. So many members of the churches are not in the Sunday worship services. With the increased leisure, one would suppose that church attendance would increase. Alas, it works the opposite way so often!

The most expensive piece of furniture in any church is an empty pew. What a difference it would make in the power, influence and work of the churches of America if the membership of the congregations went regularly to the Lord's House on the Lord's Day! What is happening? In many places the churches are abandoning the mid-week services. In other

places the Sunday night services are no longer held. In one city of 100,000 population there is only one Sunday evening service held by a Protestant church. All the other churches are dark and the doors locked. Mr. Babson is right when he says that the churches should no more think of closing their doors in this time of crisis and catastrophe than a community would think of closing the doors of its hospitals in time of a raging epidemic. Many churches that should not do so are accepting defeat, and quite complacently. They are permitting their circumstances to change them rather than aggressively changing their circumstances. Wherever possible during these hectic days the churches should be opened daily for social life, prayer, teaching and preaching.

There is something to the criticism that—"there is all too meager return in some congregations, considering the investment in buildings and staffs." The church is in the community to serve and not to be served. It is not there as an ornament or a monument. It ought to be the busiest place in the community, touching life and serving all of life. The days between now and Pentecost, June 4, furnish golden opportunities to call the church to a revival of prayer, church and Sunday School attendance in order that a new dynamic and life may come to the churches for these chaotic days.

It would seem also that another "Next Step" is to build more comprehensive programs of Evangelism in the churches. Many congregations do not have an evangelistic program. Their work in this realm is spasmodic and intermittent. Other congregations have programs but they are not adequate. They do not represent the life and ability of the membership. Therefore having no program or a small one, they show meager results. It is of little surprise, therefore, that many congregations last year did not have a single addition to their memberships on profession of faith. In one communion last year one state convention made up of 487 congregations reported that 147 of this number did not have any increase. In another state convention of 171 congregations 71 of them had no increase in a whole year. Part of the difficulty in these and other

similar situations is due to the fact that there are no definite objectives—no plans.

In every church there should be an evangelistic committee working with the pastor. This committee should work out an annual program of evangelism. The whole church should be asked to help realize the objectives. Stanley Jones tells the story of the people of the Federated Malay States. They fish in rice furrows in a foot of water. Before them the great ocean rolls. This describes many churches in their evangelism —fishing in rice furrows in shallow water when before them there is the great ocean. Jesus says, now as of old, "Launch out into the deep and let down your nets for a catch."

Then again, an immediate step that must be taken in our Evangelism is a more careful conservation of our gains. One Communion reported last year a gross gain of 100,000 new members but a net gain of only 10,000. What became of the 90,000? One of their leaders says that this loss represents suspensions. Another Communion reports a gross gain of 701,073 in seven years past and a net gain over the same period of only 62,273. Where is the difficulty? One of the doors through which there is loss is the one of inadequate teaching and training of the new members. The closing of this door rests largely on the pastor.

Another door where there is great loss is poor shepherding. After the new members are received into the churches there is not that careful follow-up in further teaching, visitation and help. Many can be saved to Christ if they are integrated into an appropriate organization of the church. Each one should be asked to contribute weekly to the local work and missions. Another door through which there is the greatest loss of all is in the transfer of membership from one locality to another. Thousands in America are living in their present communities who have been identified with the church in a former locality but for various reasons have not united with any congregation after their new residence has been established. The cure for this is a thorough follow-up system to be inaugurated in every communion. In this way the losses may be minimized.

The last "Next Step" that will be mentioned is a closer cooperation in Evangelism. This should find expression on the part of the churches in every community. Instead of the various congregations working alone how much better it is to work together to reach the whole community for Christ! One communion cannot do it alone—all working and planning together can. The better day of Christian cooperation is here. Walls are being lowered and in some places big holes are found in these walls. Christ prayed that "They all may be one—that the world may believe that Thou hast sent Me."

Easter is not far away. Indications are that the period from now until then will be one of the greatest for soul-winning in many days. How large the results are going to be will depend upon the evangelistic vision and concern of each pastor and congregation.

"Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of Kings!

"Rise up, O men of God!
The Church for you doth wait;
Her strength unequal to her task
Rise up, and make her great!

"Lift high the cross of Christ,
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God."

NINETEEN YEARS OF CHURCH FINANCE.

By R. B. Woodworth, M. A., D. Sc.,
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Now that contributions to the Church and its work have reached a low level parallel to a low level in industry and trade it is a good time to review the statistics of the rise and fall of those contributions and to check our theories about them against the actual records; and thus, perhaps, to learn a lesson or two against the day when the tide shall again be at the flood.

From 1914 to 1928, contributions to the Presbyterian Church in the United States and its work had a steady and phenomenal increase; from 1928 to 1932, they suffered a precipitous decline. Now the members of that Church are trained from their youth in the grace of liberality, and zealous for God beyond the members of most other denominations. It is clear, therefore, that the tremendous long-continued expansion of contributions in that Church is due, in the main, to the increase of their wealth. It is clear to the writer also, contrariwise, that the decline is not due to any cessation of that zeal but to a significant decrease in that wealth.

Some part of the increase in contributions must be credited to what has been termed the Stewardship Revival and the constant dissemination of information as to the needs and possibilities of the Work of the Church by Executive Committees, Stewardship Committees, pastors, teachers, auxiliary workers and like agencies. In the early days of the Stewardship Revival more credit was taken than was due, as if by their own power or godliness men had made dry bones live again and clothed them with flesh; whereas there are at least three factors in the explanation of the rise in contributions: increase in membership, increase in zeal and knowledge and increase in wealth. The bones were by no means dry to begin with.

Undoubtedly, as with advertising in the realm of business, the effect of constant stewardship work, through all its agen-

cies and activities, has been to accelerate the rise and raise the level of contributions and, contrariwise, to retard the decline and prevent the fall of contributions to the lowest depths. Stewardship pushes the train uphill and brakes it down, but in the ultimate analysis the rise in contributions from 1914 to 1928 means that the membership of the Church had their wealth increased and were minded to use some of the increase for God and religion. Contrariwise, the decline in contributions need not mean that the members of the church have lost the grace of liberality or their zeal for God and religion, or that the Stewardship Revival has lost its momentum or spent its accumulated force. It may only mean that the wealth of the members has decreased.

A. Alleged Causes for Decline in Benevolences. And yet, in the face of the widest dissemination of information as to the needs and possibilities of the whole work of the Church and the largest measure of intelligence ever in the Church as to the work of the Church; in the face of the most intensive consideration of the principles and practice of the stewardship of possessions; in the face of the most efficient organization the Church has ever had to do its financial tasks; in the face of all that has been and is done by mission and stewardship study classes in Sunday Schools, Young People's Societies, Auxiliaries, Men-of-the-Church, Conferences, The Survey, the church papers and the printed page; in the face of the faithful labors of pastors, field workers and stewardship secretaries; in the face of the time, labor and intercession put on the work of the Church by the courts of the Church and the saints of God, it is alleged:

1. That the members of the Church still have an abundance of funds but have lost the grace of liberality and spend their funds on selfish ends;

2. That the decline in benevolences is due to inequitable distribution of total contributions by which an inordinate proportion is consumed in new buildings and other expenditures of individual congregations;

3. That the decline in contributions to Assembly Causes is

due to the selfishness of synods and presbyteries which so adjust budget percentages as to favor local causes;

4. That the decline in contributions to Foreign Missions is due to a relaxation in the strength of our convictions as to the chief task of the Church;

5. That the decline in contributions to Foreign Missions is due to lack of confidence by the Church in the men who supervise that work;

6. That the decline in contributions to Foreign Missions is due to the growth of Modernism and Bolshevism in the Church and is indicative of widespread apostasy from the faith.

The writer believes these allegations are all false, that they rest on ignorance of the true significance of the records and are generalizations from isolated instances and too narrow premises. Therefore he sets out here the statistics since 1914 in order that the record may be seen and evaluated as a whole. If the record shows that in the decline all causes have suffered in about the same ratio, then the allegations as to particular causes are not true. If contributions have declined in unison with income, the charge of indifference and apostasy is not sustained. Men cannot give what they do not have. Shall we say the poor widow who cast the two mites into the treasury was apostate if once before she had cast in three?

B. Prolegomena. In the consideration of the financial statistics of the Presbyterian Church in the United States and in the deduction of conclusions therefrom, certain matters must be borne in mind. It must be remembered:

1. That our Church stands in the very front rank of all the denominations for contributions to benevolences and is to be praised for what it has done rather than condemned for what it has not done. (In the peak year 1928 it stood first in per capita to benevolences, sixth in per capita of total contributions, and yet nine other denominations in the United Stewardship Council spent more per capita on congregational expenses.)

2. That the action of a Church court should be given full credence as a decision reached after mature deliberation by a number of consecrated men anxious to do their best and wisest

for the whole work of the Church. The critic may not like their decision, but must not be rash to question their wisdom.

3. That the control of a Church court over contributions is always limited by the right of individual determination and that courts have control in inverse order upwards, being greatest in the Session and least in the General Assembly. ("One Southern Presbyterian church flatly says that it will not give any more to benevolences until its church debt is paid off," and yet the record will show a constant flow of benevolent contributions to all the causes in the budget from that very church. No court, not even a Session, can construct a leak-proof dam.)

4. That the Spirit of God tabernacles among men and through the right of individual designation may dispose as a court may not propose.

5. That the contributions of the Church are the contributions of the 3,549 congregations in the Church and that isolated instances are no safe ground for general conclusions, just as temporary local conditions in individual congregations, and even presbyteries, are no certain criteria by which to measure the whole Church. Breakers along the shore do not affect mean sea-level.

6. That in 1914 the work of the Assembly was almost all the work of the Church, that presbyterial and synodical activities were not much of a factor before 1919 and that the great Christian Education movement did not get well under way until 1922.

7. That during the World War new building construction almost ceased; when resumed, it came with a rush in a season of high prices. When a congregation started to build it did so, in almost all cases, because it just had to build and likely it was its first construction in fifty to one hundred years, during which time it had done its full share by benevolences.

8. That in the Every Member Canvass subscriptions are taken, in most cases, only for budget benevolences and fixed current expenses, chiefly pastor's salary; contributions to benevolences outside the budget, new construction, special objectives of presbytery, synod and Assembly are made extra and

on special solicitation and quite often represent income from special and specific activities.

9. That while the statistics in the Minutes of the General Assembly are invaluable for general conclusions, they are limited in scope by printing considerations and must be used with discrimination.

(All denominational benevolences must go into 10 columns, whether budget or non-budget. In consequence, the Educational Institutions column, in addition to budget item maintenance funds, has for many years carried non-budget special contributions to new construction, equipment and endowment; the Christian Education and Ministerial Relief column in 1921 carried large special contributions for the Graham Building Fund; in 1931 and 1932 it is padded out with contributions for the Ministers' Annuity Fund, Accrued Liability, et cetera. The annual statistical report sent in by the churches to presbyteries contains a column for Budget Benevolences on the lower half of the blank, but the column has never been printed in the Minutes (or anywhere else) and it is impossible from the Minutes to determine contributions to Budget Benevolences with any close approximation. Moreover, large masses of contributions, chiefly for Assembly Causes, do not get into the Minutes at all, because they are from individuals or organizations and do not pass through the hands of the congregational treasurers. The Foreign Mission Committee in 1928, for instance, reported receipts, including income from investments, of $1,663,068, the churches reported contributions of $1,335,384 only; in 1932, C. E. and M. R. treasurer received $308,604 from living donors for the general fund and for Ministers' Annuity Fund, the churches reported but $200,615 for both, and the summary on page 272 does not include the Ministers' Annuity Fund at all, et cetera.)

This is not to say the statistics are unreliable. Far from it; they are compiled with unusual care and correctness and very accurately represent the original reports. They must, however, be checked against the statements of Executive Committees and Church agencies and interpreted from an intimate acquaintance with the details of the Church's contemporaneous financial administration. There is large space here for a tyro to draw false conclusions.

C. Explanation of the Graphs. The graphs summarize and set out to scale, where they can be visualized, all the financial statistics printed in the Minutes of the General Assembly from the pre-war year ending March 31, 1914, to date. They are taken, in the main, from the five-year summaries and, therefore, include income from invested funds and other receipts of Executive Committees besides those from living donors. Other summaries have been constructed, as in the case of Home Mission Funds, Fig. 2, from the presbyterial and synodical totals as needed, and all the work has been checked with patience and care. Each line has been numbered in Roman numerals and named and the actual amounts are set down at beginning and end of the graphs and at the peaks. Certain ratios have been computed and set down by graph and table on Fig. 2. Light shading has been used to show probable contour at base of peaks.

Line I, Total Contributions, includes, as above noted, all the income of the Executive Committees reported by them and all the contributions of whatever kind reported by the sessions to presbyteries. It is always less than the real gross total because synodical and presbyterial agencies also receive funds which do not appear on the reports of sessions, because each year a few churches make no report at all, and because of the sin of omission which always mars the perfection and completeness of every system of statistics. Completeness within five per cent is a good working approximation in statistics like these.

Line S. R. is railway operating income of the Southern Railway Company as defined by the Interstate Commerce Commission. It is introduced here as fairly representative of southern business corporations for the period and of the trend of southern incomes dependent on industry and commerce. No figures are given because, while true to form, the base of the graph is not the same. The drop in 1919 shows the evils of U. S. Railroad Administration which increased wages and shortened hours but did not, at the same time, increase freight rates or passenger fares.

Line II, Congregational Expenditures, includes everything but Budget Benevolences, which alone are subject to regulation and control by presbyteries, synods and General Assembly. Congregational Home Missions and Miscellaneous Contributions are included in Benevolences by the Stated Clerk of the General Assembly in the calculation of per capita contributions. Congregational Home

Missions is always a very variable local obligation and quite often includes merely the salaries of assistant ministers, which should be reported in the Pastors' Salary column. Miscellaneous always includes non-denominational benevolences and local charities (in 1922 it amounted to $1,185,658, in 1921 to $955,682): War work, Armenian and Belgian Relief, China Famine Relief, Near East Relief, all kinds of odds and ends, with which the normal work of Stewardship has nothing to do. These two items, though large at times, should always be excluded when consideration is had to the real benevolence work of the Church. The writer always considers them as a congregational expense.

Line III, Pastors' Salaries and Budget Benevolences, combined here because, as a rule, they are the two main items towards which subscriptions are taken in the Every Member Canvass, the only items in the smaller congregations; combined here also because in the inter-relation of pastors' salaries and benevolences there seems to lie at least one reason for the decline in the latter.

Line IV, Current and Building Expense. Building Expense, as separate from normal Current Expense for maintenance and operation, was first segregated and reported as such for the year ending March 31, 1927. It came first to be a considerable item about 1922. Supplementary reports for 1924 (Minutes, page 304) show, for that Church year ending March 31, it had grown to $1,748,686 and demanded statistical recognition. The two items, shown separately after 1926, lines VII and VIII, are combined here to make a complete comparison.

Line V, Budget Benevolences, the ten columns in the Minutes under the caption Benevolent Funds Collected and Those Only, the only items in Church Finance under regulation and control by presbyteries, synods and General Assembly and that only a partial control as applied to Educational Institutions.

Line VI, Pastors' Salaries, by which is meant Pastors' Salaries Paid Direct. As pointed out by the writer in this REVIEW, Vol. 40, January, 1929, *Salaries and Livelihood of Ministers*, the total cash compensation paid ministers and average salary cannot be gotten from the statistics as now printed, even for men in the domestic service and in salary relation to the church at home. True, the statistical tables now carry a column headed Pastors' Salaries Paid Indirect, but a glance at the pages reveals very many and significant omissions. Salaries of Executive Secretaries, Home Mission superintendents, etc., are often omitted, as are also salaries of assistant pastors and co-pastors, and other ministers employed in active pastoral work but not in direct charge. As already noted, salaries of

assistant ministers are often included under the head of Congregational Home Missions. The column Pastors' Salaries Paid Indirect, in the final summary, should at least equal all the sums paid ministers by Assembly, synod and presbyterial Home Missions committees. It comes far short. Unless the stated clerks of presbyteries see to it that a salary is inserted in this column opposite the name of every minister in a direct salary relation to the Church (foreign missionaries, professors and the like omitted as *clearly* not dependent upon normal contributions) total compensation and average salary cannot accurately be computed.

In the *Report of Actuarial Studies* prepared by George A. Huggins, Actuary for the Ministers' Annuity Fund, the compensation of 1,518 ministers aged 25 to 64, including manse rental, is placed, for year ending March 31, 1925, at $4,058,519, average salary basis, cash salary plus manse rental and perquisites $2,667 ($2,320 plus 15 per cent); but the report does not include compensation of 149 men more than 65 years old still in active service as pastors and stated supplies. In his REVIEW article above cited the writer figured the average cash salary of the 1,623 pastors in the 16 white synods at $2,144 each plus the proportion of amounts paid indirect by Home Mission committees, year ending March 31, 1928.

On Fig. 2, Number and Compensation of Ministers, he has tried it again in view of the importance of the matter in this discussion. The graphs show salaries paid direct to pastors, number of ministers, number not in active pastorates and not paid direct and the average compensation paid direct. The number not paid direct has been verified by actual patient count from the presbyterial reports, not from summaries or from the index pages, and includes the ministers in Snedecor Memorial Synod, Indian Presbytery and Texas-Mexican Presbytery, the salaries reported paid direct to whom have been likewise deducted in the computation. The number of ministers in active pastoral work in the 16 white synods, except the two presbyteries, agrees very closely with the total of Pastors and Stated Supplies printed in the Minutes since 1923 in the summary, Ministerial Employment. The high average reached in 1929 was $2,214 compensation paid direct in cash, which corresponds to a Ministers' Annuity Fund salary basis of $2,546. Very many professors and teachers serve also as stated supplies and pastors to the smaller congregations. When allowance is made for these and for compensation of Home Mission superintendents, the chances are that these figures are very close approximations to the real and true averages; at least, no better can be gotten from the statistics as heretofore printed.

Line IX, Assembly Causes, contributions to the six agencies of

the General Assembly plus income from investments and indirect sources, except that, previous to 1927, contributions to Assembly Training School were reported under Educational Institutions, except that also Ministers' Annuity Fund contributions are not included.

Line X, Synod and Presbytery, contributions to Synod's Home Missions, Educational Institutions, Orphans' Homes and Presbyterial Home Missions, particularized further on lines XI, XII, XIII and XIV, line X being the sum total of contributions to synodical and presbyterial causes net as reported by the sessions and not inclusive of any income from investments or contributions sent by individuals or organizations direct.

D. PEAKS. That in or about the year 1926 lies the apex of the present economic cycle is shown by many considerations too numerous to mention here. The Southern Railway graph shows it; the graph for the Louisville and Nashville Railroad Company shows the same peak. Commodity prices rose sharply from 1915 to 1920, dropped sharply to 1922, rose again to 1926 and have come down hill until this time; the total value of building permits for all the United States, which mean materials and work, rose sharply from 1918 to 1925 and has dropped as sharply since down now to the 1918 level. Its graph is very similar to Line I on Fig. 1 except that church contributions have not come down yet to the 1918 level and, please God, are not likely to do so. The income of church members likely reached its peak in 1926; that contributions reached their height two years later is due to the grace of liberality in the hearts of men, the cumulative force of stewardship endeavor and special financing. Contributions moved against and resisted the decline most valiantly. Now note:

The 1921 peak represents chiefly the purchase of the Graham Building and a temporary rise in synodical and presbyterial causes which dropped next year; the 1928 peak represents a rise in budget benevolences against the trend due to the special Foreign Mission debt campaign and a concurrent rise in building expense. The Educational Institution movement reached its height in 1925 and all synod contributions concurrently. Budget benevolences reached its real peak in 1926, Assembly Causes and Synod and Presbytery Causes cul-

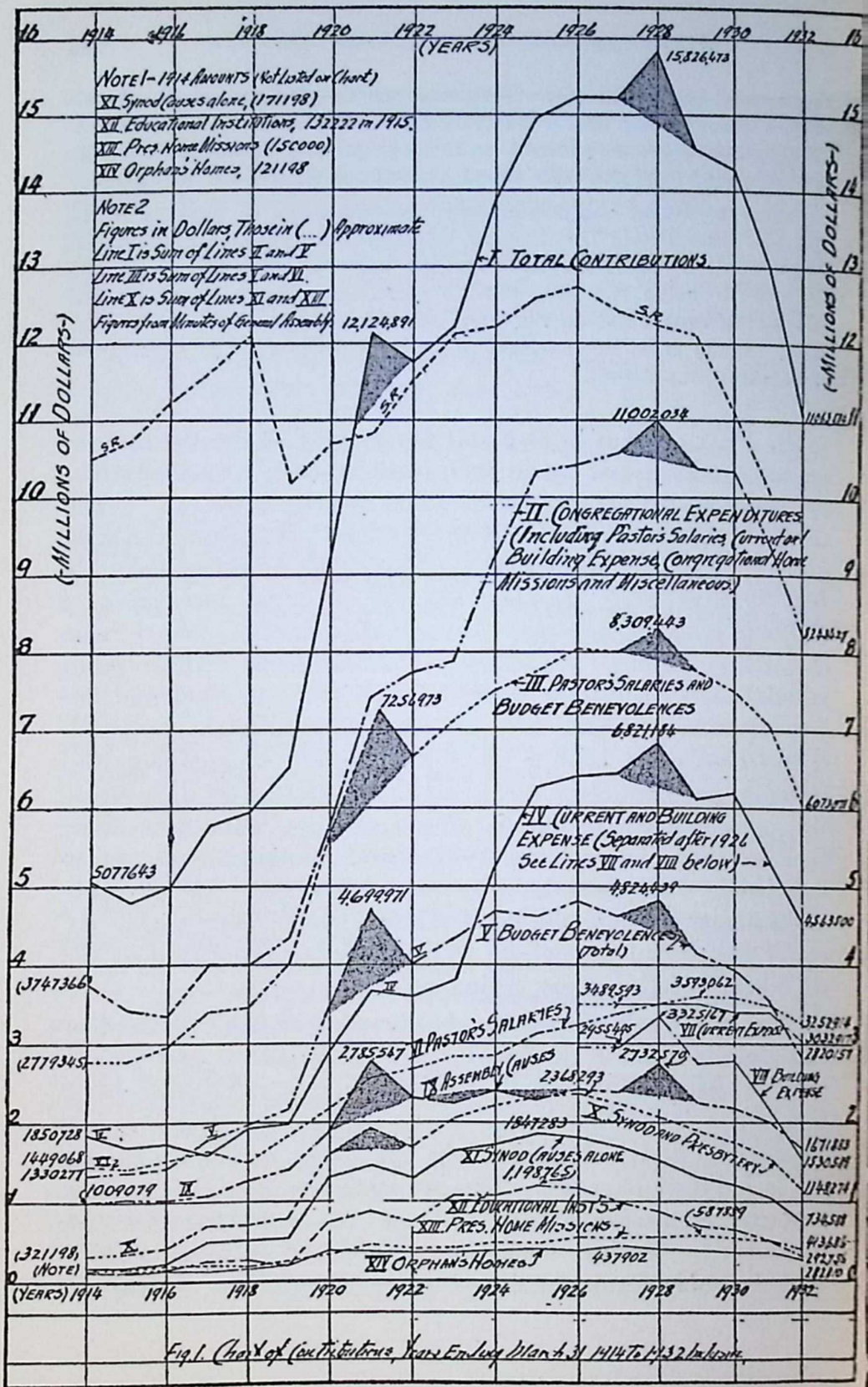

Fig. 1. Chart of Contributions, Years Ending March 31 1914 To 1932 Inclusive.

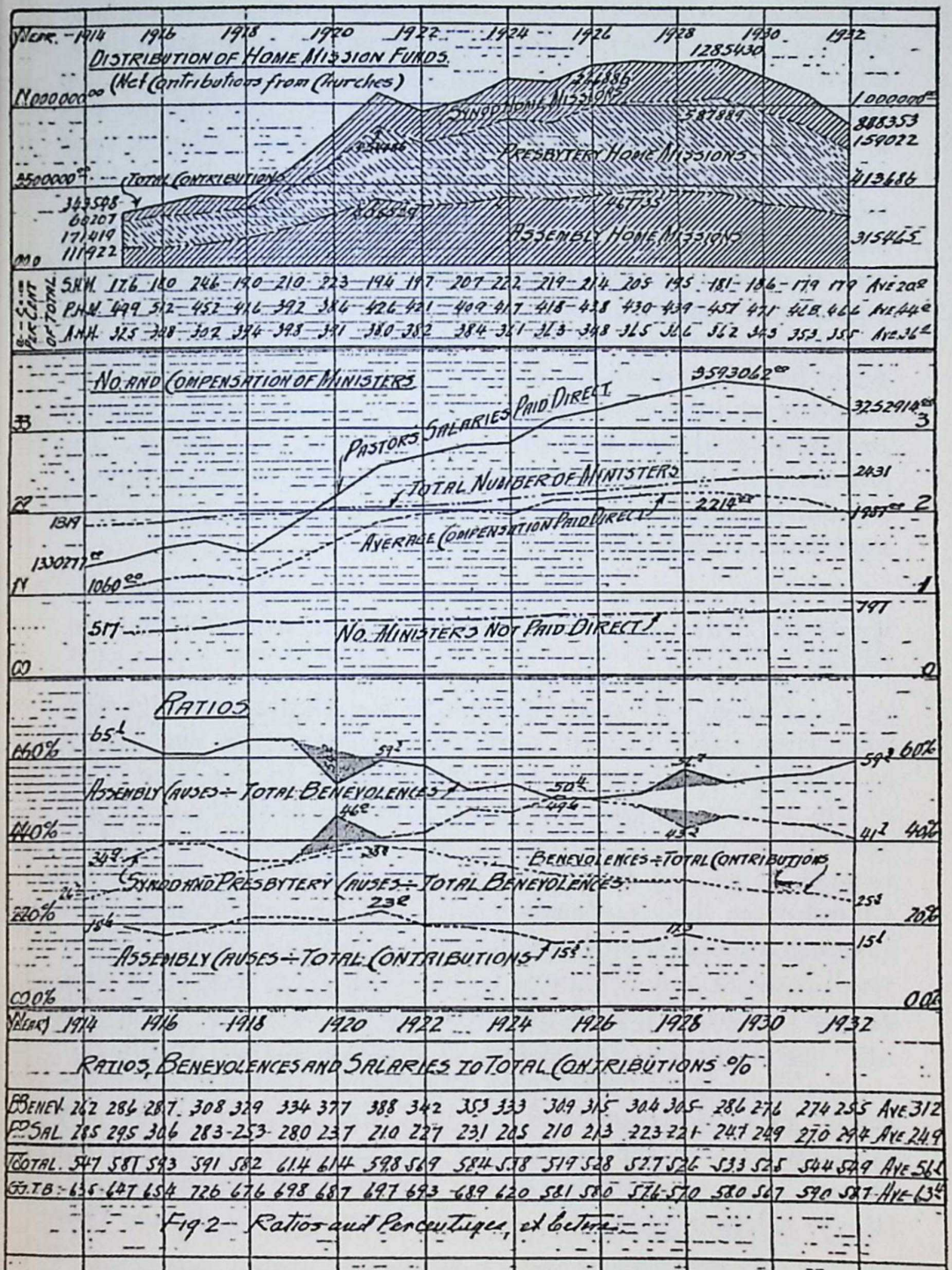

Fig 2 -- Ratios and Percentages, et Cetera

minating nearly at the same level; both groups have declined but Assembly Causes the least. They moved against the trend. Current Expense and Orphans' Homes reached their highs in 1927, Building Expense in 1928, Presbyterial Home Missions in 1929. Last of all, Pastors' Salaries reached a summit in 1929, held nearly level through 1930 and then declined with the trend of Assembly Causes. The year 1922 marks a secondary low from which the rise to the peak is more gradual and more commensurate with the decline. It is the line of stabilization, when incomes ceased to rise rapidly and when budget requirements of General Assembly, synods and presbyteries became normalized, about the time when Educational Institution equipment and endowment campaigns were completed or finally projected and payments were in full swing. The Educational Institution movement threw the relations between Assembly Causes and causes of synods and presbyteries out of gear until it had run its course.

E. Conclusions. From these statistics and like studies the writer has drawn certain conclusions which seem fully substantiated:

1. The bulk of contributions to the Church and its work come from individuals of moderate circumstances and limited but fairly stable incomes, men and women in the later prime of life, zealous for God and well instructed as to the needs and possibilities of the Church's work, who can be depended on through thick and thin to do the very best they can for the Church from their moderate wealth and limited incomes. The invested funds of the Church have been built up from numerous small legacies and donations rather than from few large ones. In the decline, therefore, the greatest resistance to the decline has come from the presbyteries of lesser apparent wealth.

2. There is no evidence of any decline in the grace of liberality or of decreased zeal for God and religion on the part of those who, in the main, bear the financial burdens of the Church. There is evidence that the real burden-bearers contribute a larger proportion of their incomes on a decline than

they do on a rise. Slackers there are, of course, both rich and poor, always have been, always will be.

3. In spite of increased costs of local operation and new building construction, the congregations have not forgotten their ministers, the benevolence tasks of their Church nor the charitable needs of the world. Miscellaneous benevolences, almost exclusively for causes approved, sanctioned and recommended by the General Assembly, reached a high total in 1922 (10% of total contributions) but did not disturb budget benevolences. The last line on Fig. 2, G. T. B. (Pastors' Salaries, Budget Benevolence, Congregational Home Missions and Miscellaneous Contributions), shows that at no time did the Church use more than 43 per cent of total contributions for local operation, maintenance and new construction; the next line to the last shows that the least spent for pure budget benevolences and compesation of ministers was 51.9 per cent of the gross total, average 56.1; never less than 25 per cent went for pure budget benevolences.

4. Neither have Assembly Causes suffered at the hands of synods and presbyteries. Isolated instances make no case. Fig. 1 shows that even at the height of the Educational Institution movement the total to Assembly Causes suffered no appreciable diminution, while since 1926 Assembly Causes have resisted the decline far better than synod and presbytery. Apparently they have had preferential treatment.

When the Assembly last presumed in 1925 to set a benevolence budget for the whole Church it fixed a theoretical ratio of 60 per cent for Assembly Causes, 40 per cent for synods and presbyteries. If pure Budget Benevolences could be ascertained, it is likely that the ratio is, as a rule, well maintained; some synods and presbyteries are more liberal with Assembly Causes than that in actual contributions. The scissors graph, Fig. 2, third section, shows actual performance as reported. In 1925, at the peak of the Educational Institution movement, the division was 50-50; since that date each year a larger percentage has gone to Assembly Causes, a steadily decreasing per cent to synods and presbyteries. If synods and presbyteries reduce Assembly Cause percentages, it is usual

to reduce in Home Missions, where the work of the three courts overlap. Fig. 2, first section, shows the distribution of Home Mission funds, amounts and ratios, based in this case on contributions as reported by the churches and not inclusive of investment and special income. The presbyteries have assumed larger and larger obligation for the Home Mission task; Synod Home Missions reached its peak in 1926, Assembly Home Missions in 1927 and Presbytery in 1929. The decline has been least precipitous in Assembly Home Missions and since 1924 the gain in Presbyterial Home Missions has been at the loss of the synods, not of the General Assembly.

5. Is decrease in income of church members the only reason for the decline in contributions to budget benevolences, Assembly Causes in particular? The graphs reveal an additional and logical reason in line VI, Pastors' Salaries. Note these figures: From 1922, point of stabilization, to 1932, *net increase* in pastors' salaries paid direct was $589,718 per year ($929,870, 1922 to 1929), *net decrease* in budget benevolences, including educational institutions, $1,192,847; *net decrease* Assembly Causes, $653,754.

The income of the average church member is strictly limited. He has just so many dollars he can give back to the Lord. If the salary of the minister is increased, the church member pays his share but he must reduce his subscription to benevolences. His first and contract duty is to pay the minister; and the minister's compensation is a fixed charge and cannot rightly be reduced except on action by presbytery. So long as incomes rose, the rise took care of the increase in salaries of ministers; when incomes fell, the amount in the pool available for budget benevolences became progressively smaller. Consequently, since 1926, the peak of individual incomes, there has been a steady decrease in the ratio of budget benevolences to total contributions parallel with a steady increase in the ratio of pastors' salaries to total contributions (see Fig. 1, Lines III, V and VI, Fig. 2, second and fourth sections). The Church is thus just like a great business corporation: when income is reduced, fixed charges and depreciation eat up the next income otherwise available for dividends.

When other economies are exhausted, the corporation, last of all, reduces salaries and wages; as shown clearly in the graphs, that process of rectification is at work in the Church. As salaries are reduced commensurate with living costs and other incomes, more funds will be released for budget benevolences. After years of endeavor to secure adequate compensation for ministers the writer grieves to see reductions come. Ministers as a rule are ready for reasonable reductions in order that benevolences may increase and their zeal has the writer's utmost praise.

6. The present task of Stewardship is to feed the present fires of enthusiasm for God and religion with fresh fuel and to kindle new ones, with the full assurance that while some fires may have been banked not one has been extinguished. Weeping may come in to lodge at even, but gladness comes against dawn. God out of His favor and grace will again make our mountain to stand strong.

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*THE COLLEGE CAMPUS AS A NEW MISSION FIELD.

By The Rev. Lawrence H. Wharton, D. D.,
Pastor of the University Presbyterian Church,
Austin, Texas.

William Cullen Bryant, referring to the Autumn, wrote these words, "The melancholy days are here, the saddest of the year." I do not feel that way about the Fall. We welcome the shortening days, the cool, crisp nights when the stars glitter like diamonds, the lighting of the fire in the old hearthplace, the radiant artistry of the frost in the glory of crimson and gold across the hills. The finest challenge, however, of the September days comes from that great army of young men and young women that enter college gates. It has been estimated that during these early Fall days the gates of more

*An address given under the auspices of the Society of Missionary Inquiry of Union Theological Seminary on the evening of October 13, 1932.

than a thousand American universities, colleges and graduate schools have swung open to receive a round million of America's best. Like the leaves, this Fall crop, too, is not without color.

In asking me to come all the way from Texas to give this address you are honoring and recognizing a new field of service into which our Church has entered. You are honoring the ministry of the Presbyterian Church to her college students. John R. Mott has been quoted to the effect that the college campus of America is the greatest mission field of the world today. Dr. E. A. Alderman, late great President of the University of Virginia, in that splendid address to the General Assembly on this same subject, quotes Dr. Mott with approval. He modifies the statement by saying that he does not mean, by calling the American Campus the great mission field of the world, to imply thereby that the students or institutions are all heathen. He was referring to the latent power on that Campus. As I come to address you tonight I do so as an humble representative of that great new mission field, and I feel entirely in place as I speak to the Society of Missionary Inquiry on the subject, "The College Campus as a New Mission Field." I wish to present this discussion to you, following missionary precedent, under these three divisions:

1. A glimpse of the new field;
2. The story of the occupation of that field;
3. The work of the University Presbyterian Church at the University of Texas, Austin, Texas.

I. A Glimpse of the New Field.

In this sort of a fellowship we need only to remind ourselves that higher education is the daughter of the Church, somewhat negligent and forgetful, but daughter just the same. In the early days of our country practically the whole field of higher education, and much of the secondary, was left to the churches. The title of the Church in this field was not challenged for generations. The State moved slowly into the field of higher education but has quickly become the dominating factor in that field. As late as 1870 there were only some 6,000

students in all colleges and universities erected by the States. Now there are 120,000 students crowding the halls of the forty-two State universities. Dr. Henry H. Sweets, Executive Secretary of the General Assembly's Committee of Christian Education and Ministerial Relief of the Presbyterian Church U. S., writes that in the fifteen southern States there are 34,000 students in State universities and 55,000 in State schools other than universities. In recent years there has been a decided swing of students towards the State schools. I am listing here some of the reasons that may account for that swing. Naturally, I have my own State of Texas primarily in mind:

1. The State has placed schools in easy reach of all parts of the State. Texas has twelve such colleges.

2. As a general rule it is cheaper to attend the State school.

3. The high schools of the State are largely manned by men and women who took their work in the State schools and the graduates naturally follow that lead.

4. There is a feeling that there is a higher trade-in value on a State degree in getting work.

5. There are a host of young men and women that wish in academic days to take pre-professional work such as pre-law, pre-med. They do not wish to take the full academic course and then take the professional work. They are enabled to do this in the State school. I am thinking here especially in terms of the University.

I may be wrong in the above surmises, but as to the fact that for one reason or another students are crowding into the State schools there is no question. In this year of continued depression the University of Texas has registered the largest student body in its history. It has been estimated that about one out of eight of these students in these State schools will come from Presbyterian homes. We are told that there are some 25,000 Presbyterian students in the State universities of the nation. Dr. Sweets reports more than a thousand Presbyterian students in the University of Missouri and in the other colleges of Columbia. In the two State schools of Denton,

Texas, there are some five hundred Presbyterian students. The University of Virginia has nearly four hundred; the University of Texas, more than seven hundred. There are, for example, more Methodist students in the University of Texas than in Southern Methodist University of Dallas, more Baptist students than in Baylor University of Waco, more Presbyterian students than in Austin College of Sherman. All over our Southland we are finding our Presbyterian students crowding into State schools. This is a sheer fact of our day.

This situation creates a double problem for our Church. It surely creates a problem in terms of our own Church colleges. It surely demands that our Church give serious consideration to the welfare of her own institutions. It may mean fewer of these institutions, and I am sure that it must mean better institutions. If we are going to remain in the educational field we must make our colleges fine in equipment, in faculty and in Christian ideals. It is the other side of the problem that engages our attention tonight, but I would not want to leave the Church school end of it without saying that it is today not an "either-or" but a "both-and" proposition. We must look thoughtfully and honestly to the highest welfare of our own chosen schools and at the same time must enter into an intelligent and enthusiastic service of our students that are in our State schools.

This situation has created a new field of work for the Church. We simply cannot overlook that great reservoir of our own boys and girls that have entered State schools. An unavoidable fact is that we find our Presbyterian boys and girls in State schools by the thousands. They are our boys and girls. Where they go we must go. They are our responsibility regardless of the colors of their college. In discussing the American Commonwealth, James Bryce said, "The State University holds the future in its grasp." For the sake of that future, and for the sake of the Church, and for the sake of our young people, and for Christ's sake, the Church must enter this new field.

II. The Occupation of the Field.

I think it is only fair to say that the great colleges of our country are not unconcerned as to the moral and spiritual welfare of their students. We do not now so frequently hear the expression, "Godless State schools." I read with the keenest interest the report of the Princeton Conference of Religion among College Men. This conference was held during the Christmas holidays several winters past, and there were gathered at Princeton more than two hundred delegates from universities and colleges of the New England and Middle Atlantic States. More than fifty college presidents were in the group. For several days this group met in the planning for the moral and spiritual welfare of their respective student bodies. I believe that it can be safely said that the authorities of State universities and schools will give a ready cooperation to a helpful program of church service of their students. Into this field the Church has moved with commendable vigor. The December, 1930, number of "Christian Education" was devoted to the field of Religious Work in Universities and Colleges and in picture and story gives the splendid record of the Church moving out into this new field of ministry.

Our own Southern Presbyterian Church has awakened to this new call of service. Dr. Henry Sweets, of our Committee of Christian Education and Ministerial Relief, was quick to see the importance of this work. He has held a steady vision and has been a consistent friend to this new enterprise of the Church. He championed this work before the Assembly and has helped and promoted it in every way open to him and to his committee. He has steadily sought to arouse the Church to a sense of responsibility. Our Church has rallied to that call and has entered with some enthusiasm into this work. All over our Church we find this sort of work being carried on in the State school centers. Time does not permit my naming all the places where this work is being carried on. Splendid work is being done in Columbia, Missouri; in Greensboro, North Carolina; in Baton Rouge, Louisiana; in Denton, Texas; in College Station, Texas, and in many, many other places. A

recent News Bulletin that concerns itself with this field of work had reports from twenty-seven centers. A number of places did not report.

It has been pretty well demonstrated that the most effective way of ministry to college students is through a church that is as nearly normal as possible. After all, a student is just a boy or girl away from home. They live all during the week in an academic background and among students and they like when Sunday comes to be worshipping in the company of older people and of children. The college church ought to be a home church at its best. When there is a church adjoining the campus, with a constituency to give it support, we have the best chance of splendid success. Where such a church can be established at the large centers it ought to be done if at all possible. When no such church is available, and none can well be established, the next best chance seems to be through the service of student pastors that are associated with the community church. It is absolutely necessary that a church located adjoining a college and committed to the service of the institution be student-minded. The church must accept that service as a primary responsibility. It cannot be a side-issue of such a church. Such a church should realize the high privilege of ministering to a student body and be eagerly willing to do its own utmost in the rendering of that service.

It is also true that such churches must have the encouragement and support and financial aid of the Church at large. It must have reasonably attractive equipment and sufficient funds for an adequate program; and this is often beyond the means of the local group and they must have help from the Church whose students they are serving. The minister in a college church ought to be the best blend possible of goodness and personality and intelligence. He must have a sympathizing heart, an understanding spirit and a genuine love of young people. You will know with what keen sense of humility I give the above description. At least I know what a college minister ought to be, even if I do miss it a full country mile.

III. My Own Field.

I have been asked to speak to you of the ministry of the University Presbyterian Church of Austin to the students of the University of Texas. I do this with a keen sense of the defects in our work, and not by any means as presenting our church as a model. I have had the privilege of being the minister of the University Church for nearly eleven years, a striking example of the old Presbyterian doctrine of the perseverance of the saints. I speak as the humble representative of my church. The church was here before I came and will be here after I am gone. What is being accomplished is largely due to the steady and sacrificial loyalty with which this devoted congregation has accepted the service of the University as the primary responsibility of the church and pastor.

The church has never lost its vision of the service of the University in the name of Christ. It has bravely borne some desperately heavy burdens. The Synod of Texas has been constantly sympathetic and interested and has helped steadily by encouragement and material help. Help was given to us in the erection of our present building and a large part of the salary of the director of religious education is paid by the Synod annually. We are deeply grateful for that help. I hesitate to name any of those that have been especially active in the student service of our church as I would have many to mention. I would, however, like to pay tribute to Miss Louisa Roe, who has been a devoted assistant for the last ten years; to Dr. D. A. Penick, a beloved elder of our whole Synod and one who has poured out his best into the life of this church for years; to Mr. DeWitt Reddick, a professor of journalism in the University, formerly a student in the church himself and now the most helpful and consecrated counselor of the Student Department.

The University of Texas registered this year a little over 6,000 students, the largest registration in her history. This number only includes the students of the main University here in Austin and only the long-term students. We have on file in the church office the names and addresses of eight hundred

and fifteen students who signed registration cards as Presbyterian by either membership or preference. No distinction is made as to the different branches of the church. The Presbyterian Church U. S. A. does not have any church at the University and the service of this church is rendered all Presbyterian students. Some students sign the card and there is little meaning behind the signature; some of these students worship in the downtown churches; but when all allowances are made we have a direct responsibility for more than five hundred students of Presbyterian faith, and of course our program of student service is by no means limited to that group. Our local membership is approximately five hundred, apart from students. All our work is being done in a splendid educational building. A heavy obligation on that building makes our most serious problem.

Our student work is largely organized under the name of the Presbyterian Student Association. The Association meets on Sunday morning in four Bible classes. These classes have splendid and competent leadership. The classes are so arranged as to present different appeals. These classes are well attended and are a most effective part of our work. The Association meets in the evening at six o'clock for supper and social period. This supper is served by the students in the dining room of the church. The evening program of the Association follows at six-thirty and the students have worked out some most attractive and helpful programs. The Association has, of course, the usual committees for the promotion of its activities. It makes and raises and spends its own budget. It has a social program calling for two parties a semester, apart from the activities of the Bible classes. It has its social service work, conducting a mission Sunday School, sharing in Mexican work, occasional deputation work and sharing in the charity work on Thanksgiving and Christmas. They edit a weekly paper called "Our Sunday Chat," which is distributed each Sunday morning.

The annual Retreat is worthy of mention. We had our fifth Retreat this fall, and some thirty-nine boys and girls came back to the University three days before school opened

and spent those days in a lovely spot on the river and there prayer together and played together and planned together the winter's work of the Association.

Apart from the work of the Association there are a few other phases of our student work. For years we have carried on the diaconate of the church, deacons elected from the student body. These are regularly elected and installed and ordained. They have rendered fine service and it has proven a valuable training school.

All of the worship services of the church are held with the students primarily in mind. We call the evening service "The Student Evening Service," and the congregation is almost entirely of students. I try to talk to them of matters that concern them especially and in their own language as far as I can keep up with it. A splendid student choir leads the singing for that student service. The students are a responsive crowd to speak to and through the years their fine attendance upon the worship services has been most gratifying and challenging.

I keep office hours in my study from eight-thirty to one o'clock every day of the week except Saturday for the purpose of being available to students who might wish to come and talk with me. This has been a most happy part of our ministry. Miss Louisa Roe also makes herself available for this same friendly ministry. In addition to the above more or less formal program many of us in our church have a real joy in the entertaining of students in our homes.

We point with pride to men and women that have gone out of the life of this church into the ministry and into mission work. We are proud of Dr. Sam. Joekel of our Seminary, of Miss Kitty Gray of our work in Mexico, of Dr. Kellersberger of Africa. We could name many others that are glad to witness that they found their inspiration for Christian service in their days at the University of Texas. We do not feel that we have accomplished as much here as we should and we plan to put a steady emphasis upon the call to full time Christian service. We are grateful to God for His evident blessing upon the work this church has done in His name. We are humbly conscious of our shortcomings and our failures.

We do have our faces steadfastly set to a finer fulfilment of the privileges and responsibilities that are ours.

As I conclude this talk with you I remind you again that I speak as a missionary. Most missionaries that have stood in our pulpit have boasted of their own particular heathen. I am true to that precedent. I think tonight of those fine boys and girls that are streaming across the forty acres, and surely I do have the "finest heathen" in all the world! There is a picture of Jesus holding a globe in His hands. I think that He must be looking at that globe with an infinite yearning. First of all, His eyes must be turning to that great multitude of the workless and hungry, and His lips frame still the words, "Give ye them to eat." And then, I think, with a great tenderness and longing His eyes will be falling on that army of students on the American Campus, and He loves them still as He loved the young man of old and He longs for fellowship with them in abundant living and in the building of a new world.

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*ENDOWMENT AND ENDEAVOR.

By The Rev. Donald Mackenzie, D. D., LL. D.,
Professor of Theology and Apologetics, Western Theological Seminary, Pittsburgh, Pennsylvania.

The subject on which I wish to speak to you this morning I have ventured to call "Endowment and Endeavor". The title is at first glance obscure and opaque. I hope, however, that light may arise in the darkness as we proceed.

Explanation of the Title.

By "Endowment" I mean in a general way those capacities and abilities, those latent possibilities, which are ours by

*Address delivered at the opening of Western Seminary, Wednesday, September 14, 1932. Dr. Mackenzie delivered the Sprunt Lectures at Union Seminary February 6-12, 1933.

birth and training—the endowment due to our parentage, race, age, and social inheritance—what we generally mean by heredity and environment.

This varies in degree and in quality in the case of each individual among us. It varies in degree, for one man may have ten talents, one five, another two and another one. Now even if we have only one talent let us not despair, for one talent is considerable capital. It is wonderful what can be done with one talent if wisely invested.

It varies not only in degree or in quantity. It varies also in quality—one may have talents of gold, one of silver and one of clay. Again, it is wonderful what can be done with clay with the help of a little fire and a tool or two and skill. You can fashion therewith "a thing of beauty and a joy forever, whose loveliness increases and which will never pass into nothingness."

Therefore let us not despair if our talent is only of common clay, for of this God made man, breathing into his nostrils the breath of life—and the Apostle says that the treasure of the gospel we have in earthen vessels that the excellency of the glory may be of God.

In regard to this endowment two observations fall to be made. First, that it is given us without our consent or consulting. We were not asked beforehand as to our parentage or the age or society into which we were to be born. That was determined for us; nor were we consulted as to the quality of our brains. That is given.

Again, this endowment is not perfected or completed to begin with. It is given us *in posse* rather than *in esse*—and we have to make it our own. The worst possible attitude therefore to take up towards it is one of complaint. We have to accept it as our arena of opportunity and our business is to evangelize it, to Christianize it.

That, in a general way, is what I mean by endowment.

By endeavor, on the other hand, I mean that living energy which is the very nerve of personality—that energy by which we grapple with our endowment, mould it, fashion it, appropriate it—and so come to possess it.

This energy, what Aristotle called "entelechy," is not to be minimized or overlooked in our explanations of personality. Indeed Aristotle, that great thinker, the master of those that know, makes this energy, or, as he calls it, "entelechy," the distinctive element in the soul. In his book, *De Anima,* he says that "the soul is the energy or entelechy of a living body"—"the entelechy of an organized body endowed with the capacity of life."

This personal urge or activity is that by which we become masters of our endowment, fashioning it for good or evil. Even the biologists recently have had to recognize this inner active side of life in order to get beyond the mechanism and materialism of a doctrinaire Darwinism, and so Dr. Hans Driesch speaks of the entelechy of the organism—others use words like "dominants" or "psychoids." You cannot evidently explain the growth of any living being if you neglect this mysterious vital force which moves through the organism and manages and directs it so as to master heredity and environment.

Well, now, it is on the relation or reaction between these two magnitudes that I wish, gentlemen, to speak today, with special reference to our own characters and our own work.

Undeveloped Endowments.

Perhaps the first thing that strikes a thoughtful mind looking at our subject is that there are many possible latent endowments that are never developed in our mortal life here. They remain latent or dormant because they never had a chance or are barred by unavoidable obstacles. That forms no small part of the pathos and the tragedy of our mortal life here below.

The poet Gray, whose death in 1771 synchronized with the birth of Sir Walter Scott, whose death again falls to be commemorated this year—(he died Sep. 21, 1832)—the poet Gray, meditating like Harvey among the tombs in the country churchyard, was touched into song by this (and often our sweetest songs are those which tell of saddest thought):

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre:

"But Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill penury repressed their noble rage
And froze the genial current of the soul."

Under the sod he conceives potential Miltons who could have written a Lycidas or an Il Penseroso or L'Allegro or a Hymn on the Nativity or a Paradise Lost or a Paradise Regained, to say nothing of great prose in favor of liberty, civil and religious. And yet this Milton was mute and inglorious because he never had a chance. This other Cromwell who could have ruled nations never developed. The door into the kingdom of actuality was barred and bolted.

This is part of the tragedy of our mortal life, the burden of our common humanity, and if ever we are to be poets or prophets or preachers we must enter under the common burden sympathetically and sacrificially—indeed, it presses upon us like the atmosphere, whether we wake or sleep.

Every prophet has a burden and ultimately his burden becomes a message. The old Greek fable made Mercury, the messenger of heaven who came to earth on the rainbow of promise, a direct descendant of him who carried the heavens on his shoulders:

"Mercury whom of yore
Maia his radiant mother bore
In cold Silene's air
This Maia, if report says true,
Her birth from that same Atlas drew
Whose shoulders heaven upbear."

There is more than mythology here,—there is insight into reality, for these old fables are projections of the wisdom of the ancients clothed in story and in myth.

The poet Browning also—as indeed all the great poets—makes this frustration of endowment one of the leading themes of his verse. It occurs all through his works. In Rabbi Ben Ezra, the most philosophical of his shorter works, he tells us:

> "All I could never be,
> All men ignored in me,
> That I was worth to God,
> Whose wheel the pitcher shaped."

And so in *Easter* he pictures Michael Angelo now freed from earthly limitations and frustrations drinking in draughts of inspiration at the bosom of the infinite and able to execute his loftiest ideals.

Browning tries to Christianize this sad feature of our life. Here we have the broken arc, but in heaven the perfect round. He brings in the new world to redress the balance of the old.

This tragic element in life we must face as preachers and we are not to go to men with a cheap and facile theodicy, but a theodicy which is born in the very heart of despair and which rises out of the very tomb. Nothing else can do. Paul in Romans in the most triumphant of his chapters, the eighth, sees this side of things clearly: "The whole creation groaneth and travaileth in pain together until now"; and in a terribly realistic sentence he says "The Creation"—not man alone, but all sentient beings, yea, even nature itself—"has been subjected to vanity"—only we hope and wait for "the manifestation of the sons of God." Forget not the tragedy of life and that of all men which ends in the grave, as far as we can see here, and let your evangel be divine enough to cope with that. Nothing else can avail.

Now much of this frustration is due to the sin and stupidity of man and of society—only let us remember when we blame society that we ourselves are part of it.

Men and classes have denied their fellows the key of knowledge or of social opportunity, yet, perhaps more than we think of, barriers and bolts are removable and remediable. As ministers of Christ it is our duty and our privilege to do all we

can to throw open the doors to all classes and conditions of men,—to tell them that Christ has rent every such veil and to do everything in our power to make that real in society. Like the great emancipator of this land, after he had seen the colossal expenditure of blood that was necessary to remove one such barrier, we stand on Gettysburg field with bowed head, saying: "We are dedicated to the proposition that all men were created equal," *i. e.*, have equal civil and social rights.

If we ever lose this passion for humanity we disqualify ourselves for prophets and preachers of Christ. If we are in any way to help our brethren we must enter, as I have just said, sympathetically, aye, and sacrificially, under the common burden and frustration which mankind, like a bound Titan, carries as a mountain load and from which he struggles, often blindly and often futilely, to be freed. Then only have we any right to preach a message from heaven.

Toil the Fundamental Law of Development.

But now let us proceed to a further stage of our subject. Suppose that the artificial barriers caused by society are down (and as far as education and evangel are concerned, they are down in our case), what is the right relation between endowment and endeavor?

Obviously what has to be done is to actualize potentialities, to develop latent powers and to get the mastery of our material; and, perhaps, the first law is that of toil and effort. Growth in the realm of personality means toil. "In the sweat of thy face shalt thou eat thy bread until thou return to the ground whence thou camest." No man can attain to or acquire knowledge or character until the lazy inertia of life is overcome.

Therefore, gentlemen, if any one comes to you with the promise of knowledge made easy, of wisdom acquired without personal effort, regard him as an emissary of the tempter and say, *Retro Sathanas.* You may be told that Hebrew or Greek or any other discipline can be had in easy lessons of twenty hours, as a circular that came into my hands not long

since puts it, but believe it not, oh student of divinity! Some of us have spent much more than that on these and kindred subjects without mastering them.

The law of toil cannot be evaded—it is inherent in the nature of things. It is not a *brutum fulmen,* a lightning stroke that works irrationally and that can be evaded. It cannot be evaded. Like the Australian boomerang, if you try to dodge it it comes back with disastrous effects.

Some day you will read a noble sermon by Dr. Alexander Whyte on our Lord's saying: "In your patience"—perseverance, dogged toil—"ye shall come into possession of your souls." If your latent talents are to be developed this is the hard but heavenly road on which you must travel. To revert to another Greek fable. According to Homer, Apollo, Lord of light and song and healing, was born of his mother, Leto, after nine days of mortal agony; which is more than a fable. If you are to bring light and healing to your own soul and to others', it is only by toil and effort.

Let no promise of a cheap substitute for toil be regarded by you as anything else than a diabolic evasion of duty.

Graham Wallas, in his *Art of Thinking,* has a chapter on the laws of the development of the Creative Imagination and he gives three. First, preparation—you have to get your material, to gather it, to accumulate it, and that is just our business here in this Seminary. A Seminary is not primarily a converting institution—it is not here to convert you. Indeed, if you are not already converted it is not at all self-evident that you will be converted here. I have heard some complain that they have lost what little religion they had in Seminaries. We take for granted and have a right to take for granted that you are already Christian, but the object here is to make you developed Christians—educated and able ministers of the New Testament—and toilsome effort is the law. Therefore, prepare, collect, gather all the material you can while you are here. If ever your talent is to be fruitful, and if ever you are to be original in the best sense, you must have material that you know how to master and mould and fashion. The most original men are the greatest borrowers. You cannot be original

in vacuo. Dr. James Black somewhere speaks of the habit of ministers of putting a motto in a conspicuous place in their study, a text from Holy Scripture or a gnomic utterance from one of the old sages—but he makes the suggestion that ministers instead of that should take a well-known nursery rhyme and instead of "Remember Lot's wife" we might have: "Remember Old Mother Hubbard"!

"Old Mother Hubbard went to the cupboard
To get her poor dog a bone;
And when she got there the cupboard was bare,
And so the poor dog had none."

That is a worse tragedy than frustration—it is the doom of the lazy student or minister whom Milton castigates in Lycidas. His hungry sheep look up and are not fed. He has nothing to give them but rank and foul straw trodden under foot whereas he could have had the finest of the wheat and in such abundance that after the children are fed the very dogs can get enough crumbs for their need.

The law of toil is heaven's law. Make it your own. Of Aristotle it is said by Montaigne that he had an oar in every water—he accumulated and collected on every side. Now here all the knowledge and wisdom in our library are yours *in posse,* but you must make some of it your own *in esse.* We professors also may have a value of our own *sub specie aeternitatis,* in the sight of God, but from your point of view, we are just so much material to be taken advantage of.

Sometimes the temptation to evade toil comes to students of divinity in a very subtle guise—in this form: that we can depend on the inspiration of the Holy Ghost, dispensing with honest work. This is the last master stroke by which the Great Enemy assaults us and it comes to those who are tempted to think that they are over-righteous and over-holy.

Now we believe in the inspiration of the Holy Ghost, we depend on it, but not without toil, but through toil and effort and expenditure of energy, of sweat, of blood. Augustine had once, he tells us, prepared a sermon on a short psalm, and his

reader by mistake read in the congregation not the psalm he was asked to read but the 139th. Augustine, to avoid confusion to him and to the people, preached a homily, which is still preserved and which you can read, on the 139th psalm, and it is a noble utterance; but then Augustine was steeped to his finger-tips in Holy Scripture. Such examples cannot be appropriated by the lazy minister as his own.

Beware of an inspiration which is a pillow for laziness, a refuge for the indolent. There is a portion of Holy Writ specially written for students of divinity, the Wisdom literature, and there you have a full-sized portrait of the lazy fool with the indignant stigma of heaven upon him. Prepare and then let the Spirit brood over your prepared material. That is how God worked in the making of the world. First the universe was without form and void—a *thohu wabhohu,* and then the Spirit brooded over it to bring order and life and beauty out of chaos. Imitate God in your work in this matter.

Mr. Wallas goes on to give the second law of the development of the creative imagination; he calls it incubation. Now incubation is an ornithological metaphor, and even if incubation can be artificially produced by the farmer, it cannot be so done by you. You must hatch your own eggs. You cannot do so by proxy. I understand the cuckoo incubates by proxy, but the cuckoo is an immoral bird and not an ideal for students of divinity. In incubating, intrusion is resented. Therefore you must take time. You remember the story of Coleridge and the man from Porlock. Coleridge was reading before he fell asleep Purchas' *Pilgrimes* and before he slept he came to the founding of the stately palace by Kubla Khan with magnificent gardens. In the morning he wrote his famous poem:

"In Xanadu did Kubla Khan
A stately pleasure dome decree
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea."

And then this unknown intruder came to interview him and Coleridge, who was always ready for an opportunity of talking, went to speak to him, and, alas, when the talk was all over, the inspiration was gone, and the poem was never finished. *De te fabula narratur.* Now if any man from Porlock comes to you to interrupt and discontinue your incubation, treat him as Samuel treated Agag—hew him to pieces before the Lord (metaphorically, of course).

We are too busy with other things so that we often cannot roast that which we have taken in hunting. Give time and brooding thought to your studies and resent interruption. Do not be too anxious for immediate results or cheap and facile gospels.

Besides incubation this same writer gives illumination as the third stage. Your material now takes shape and form, can bear the light and courts the light. This is the final aim of our studies, illumination, and, to attain it, the price has to be paid. The law of toil and effort then is indispensable if we are to have growth.

The Direction and Dedication of Self and of Toil.

But again, besides toil you must have direction. You must aim at the true end. And thus Aristotle, in his *Ethics,* begins by telling us that every art and every science has an end and so life has a supreme end. To know this end and to direct our energies thereto is to save development from degenerating into a meaningless series of changes. "Man's chief end is to glorify God and to enjoy Him forever"; of which Carlyle said: "The longer I live, and now as I stand on the brink of eternity, the more forcibly comes home to me the question which as a child I learned at my mother's knee." And then he quotes the well-known answer in the Catechism as I have just stated it.

There is much toil that is not only futile but wicked. It is misdirected. The error of the Romantic movement, an error which clung to it as a nemesis, was the idea that all our latencies were to get expression, irrespective of direction or guid-

ance or dedication. There was to be no repression. Now we know by sad experience that our talents must be dedicated to a worthy end. We need a Guide and a Master, and as Christian men we know we need more—we need a Redeemer.

Macaulay, in his Essay on Francis Bacon, Lord Verulam, observes that the men who have done most harm to mankind are gifted men who directed their gifts to destructive and unworthy ends. Even Bacon himself, who was so gifted that some claim he was the real Shakespeare in addition to being Bacon, degraded his office by bribes. A recent scientist, Sir Alfred Ewing, at the meeting of the British Association, diagnosing the present sad state of society, says that one cause, at least, is that our moral advance has not been commensurate with our advance in scientific knowledge, with the result that the discoveries of science are used, in many cases, not to bless but to destroy. They are misdirected and they must be redeemed. We need direction and guidance. We need a Master. That alone ensures development from the curse of degeneration and depravity. It saves activity and energy from the nemesis of destruction.

The greatest tragedy of life is not that of frustrated talents but of talents immorally exerted, misdirected, used inhumanly and diabolically. That is the problem of sin. We need a Master who can cope with that and who has coped with it. The second great law of development is dedication, consecration of talents and endowments to Him. It is as important as that of toil itself. Actualize your talents and dedicate them to His service. Sir Walter Scott has been much in my mind of late, and you will forgive me if I make a reference to him in closing.

This summer I met a man of the name of Purdie and we were discussing the origin of the name. I could not recall at first any man of that name in literature—then I remembered Scott's Tom Purdie. Tom was a poacher who was caught and with whom Scott as sheriff had judicially to deal. He dealt with him also in another way. He took the poacher into his service, made him his grieve, committed his farm to him, and Purdie became not only a servant but a most lovable friend,

on whose strong arm the crippled author leaned for support and at whose death he shed tears.

Our business is to help latent talents to be developed—to remove all hindrances of ignorance and inhumanity that would prevent a full life, and again to redeem misdirected talents to the sway of our Lord. To do this we must dedicate our own to Him whose they are by the double right of creation and redemption. And when we have done our best we humbly acknowledge that all is of His Spirit.

We welcome you who come to the Seminary today and you who are back again. We come not for sloth, but for work—for work to fit us to serve Him whose we are, so that we may be used as His instruments to actualize the work for which He died and for which He ever lives. Go on then under His banner and for the old Roman motto substitute this: *Sub Duce Christo nil desperandum.* Under the leadership of Christ we will not despair.

THE SPIRIT OF PROGRESS IN THE WESTMINSTER SYMBOLS.

By The Rev. Emmett W. MacCorkle, D. D.,
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"The dead hand of the Westminster Assembly has been stretched so far that it has become the grace of its adherents," declares a recent popular writer. It is also said that these creeds are narrow and antiquated. To cling to them is to fetter the progress of the twentieth with the shackles of the seventeenth century.

The charge is that the symbols are behind the age. Now, is this true? Let us inquire what is the system of doctrine contained in the Westminster Standards. The progress in theology has been likened to that in astronomy. There have been four great theories in theology: The Papal, which while claiming to rest on the Word of God relies largely on the de-

crees of the councils. This seems to be the old idea of the universe resting on thin air. The next is that of Zwingli, who thought the Word of God was the center about which all else revolved. This corresponds to the Ptolemaic idea of the world center. Luther, on the contrary, thought that justification by faith alone in Jesus Christ was the real center, about which man and all of his concerns revolved, after the fashion of Copernicus who placed the sun at the center. "Calvin, whilst perceiving these truths with Laplace and the moderns, beholds not only the rational man revolving around the mediatorial Sun of Righteousness as his true center but also that man and his central sun revolved around a still profounder center, even the eternal purpose of God fixed in the counsels of eternity."

This is the system which is in singular accord with the Word of God and is the logical development and elucidation of all the great facts of revelation. So that the truth of the eternal purpose of God is not so much a doctrine of Calvinism, one distinct truth in a system of truth, as it is a mode of conceiving and setting forth all the doctrines which make up revealed theology.

This system represents the progress of all systems of theology, as, in its sublime majesty, it is the last and crowning development of them all. It is not so much the work of man as it is the Word of God. Paul begat Augustine, Augustine begat Calvin and Calvin elaborated the progressive ideas of the Westminster Confession of Faith. It is the Pauline theology and we claim that this system has all the progress of the Word of God, of which it is the compact systematic interpretation. As we proceed it will be seen whether the spirit of progress pervades this system and what influence it has exerted on the progress of the world.

1. *In Education.* The mind is the secret of progress. What touches the mind moves the world. These teachings of the Bible have thrilled the intellect as no system ever did. They came just after the emancipation of the human mind through the throes of the great Reformation. They came to supply that which the revolution lacked, namely, a positive education for the individual soul. Their mission was to combat the hideous

error that ignorance is the mother of devotion. Their aim was to spring the arch and lift the dome of a system of letters, laws and liberties before the gaze of an awakened world. When these ideas entered the minds of men they started as if from a sleep. Their learning and literature were amazing, rivalling that of the Elizabethan age of secular literature. To prove this we need only mention the names of men whose pens have left a halo of glory about the brow of the age in which they lived. Calvin and Saurin, the Erskines, Guthrie and Rutherford, Scott, Henry and Toplady and Chalmers, with the great names of the Non-conformist divines, John Howe, Robert Hall and John Owen, Bunyan, Charnock, Baxter and Butler in the Old World, with Jonathan Edwards in the New. Education was no longer the property of the feudal class or privileged priesthood, but the common heritage of every individual soul created in the image of the sovereign God. Hence they felt that public education was a necessity, especially to fit men for their part in a popular government with free institutions. Martin Luther had overthrown despotism in the Church. John Calvin's views of the Bible were destined to overthrow it in the State by fitting every citizen for free representative government. These ideas naturally suggested public schools in Holland and Scotland. The eldest brother of William of Nassau wrote: "You must urge on the States-General the establishment of Free Schools." To Scotland is entitled the credit of first having founded schools for primary instruction to be supported at public expense. These views found their way to Holland and Scotland from Geneva. We cannot resist the conclusion, therefore, that John Calvin is the founder of the free school; the greatest necessity and at the same time the most progressive of the progressive features of a popular government. How different from the influences of another system, represented by Sir William Berkeley, a prelatist, who wrote in 1661: "I thank God there are no free schools and printing, and I hope that we shall not have these hundred years, for learning has brought disobedience and sects and heresies, and printing have divulged them." But they had no idea of a Godless training. They have not forgotten the fruits of a God-

less culture in Athens and France. Therefore the church took education in hand, realizing its necessity and power. This she has ever done. The church is historically the mother of the school. This is true even in heathen systems. Confucianism in China is a system of education as well as a religion. The Vedas of India have not only saturated the philosophic mind of the Hindu with religion but have trained his intellect as well. The priests' lips in Egypt not only kept the knowledge of religion but of science, architecture and government also. The great textbook for youth in the Mohammedan world is the Koran. Therefore the fathers established the school hard by the church door in the forests of this new land. Every minister was a teacher and every home a seminary. The foundations of the first schools in the Western Hemisphere were laid by the holders of these views,—Hampden-Sydney east of the mountains, Liberty Hall in the Valley, the Log College in New Jersey, Yale and Harvard in New England. Their sires had founded them across the seas in the great schools of France, Franeker and Utrecht in Holland, with Saint Andrews, Glasgow and Aberdeen in Scotland, in addition to private schools in every province. Now that the capstone had been placed on their work, these schools in our own land have grown into the great universities and are the exponents of the broadest culture as well as the most enlightened scholarship of the time. But they were established by these views. The fact has been referred to that every home was a theological seminary in which that monumental textbook which has done so much good for character building and godly training—the Shorter Catechism—was used.

Their splendid efforts in behalf of education of our women have not been alluded to. But in all these efforts of progress the followers of John Calvin were pioneers. The names of their great teachers and educators thrill us like those of the immortals: the Alexanders, the Hodges, the Masons, the Rices, Breckenridge, Thornwell, McCosh and Dabney, from whose eyes the light of day has faded here but in whose souls, in that upper day, the light of truth shines undimmed and radiant in all its glory. The adherents of the Westminister Standards

have been the leaders in the educational movements which have molded the destiny of this continent. The names of Hegel, Compte and Kant, Cato, Cicero or even Aristotle have never exerted an influence for godless culture exerted by these for godly culture. To recite their achievements in the sphere of mental progress is to rehearse the amazing strides of the mind of man for two hundred and fifty years. Westminister has been the intellectual and spiritual Pharos of the western hemisphere.

II. *In Civil Liberty.* But the next progressive idea that entered the mind of man along with this theology was that of civil liberty. Luther's idea of liberty has been applied to the Church. That of Calvin was about to be applied to the State. Carlyle says that "a man's religion is the chief fact with regard to him," and that the spiritual will always body itself forth in the temporal. Never was this more finely illustrated than in the influence of these views on the struggle for the rights and liberties of man. God alone is sovereign. To God, man is directly responsible. In God's sight every individual is the peer of the proudest potentate that ever sat on a throne. Hence his right to liberty in an inalienable right. If his liberties are invaded or his rights trampled upon, "resistance to tyrants becomes obedience to God." For centuries men had been robbed of these rights. They had been groaning like the prisoner of whom Byron speaks:

"O Chillon! Thy castle is a holy place
And thy sad floor an altar,
For t'was trod
Until his very steps had left a trace,
Worn in thy cold pavement as if t'were a sod
By Bonivard.
Let none those marks efface,
For they appeal from tyranny
To God."

But hitherto they had appealed in vain. Now, however, taught a new idea by the Word of God, they were about to

inaugurate a new era by the establishment and maintenance of the principle of individual liberty. When they came to this land they did not wish to sever the ties that bound them to the motherland. And it was only after their rights were denied them and they had applied to parliament in vain for redress that they determined to turn their backs on its despotism forever. The foremost champions of the liberties of the people were Presbyterians. Mr. Bancroft writes that "the first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, not from the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish in North Carolina." Alexander Craighead inspired, Ephraim Brevard and John McNitt Alexander, graduates of Princeton, drafted, the Mecklenburg Resolutions that sundered one county of North Carolina from the British Crown. They were both pupils of John Witherspoon, the only minister in the Continental Congress, a Presbyterian who fired the wavering heart of that body, compelled the signature of that immortal document and precipitated the Revolution, declaring, "Although my gray hairs must soon descend into the sepulcher, I would infinitely rather they should descend thither at the hands of the public executioner than to desert at this crisis the sacred cause of my country." Presbyterians at Abingdon, Virginia, January 20th, 1775, passed resolutions similar to those contained in the Mecklenburg paper. The mother of Patrick Henry was a parishioner of Samuel Davies and we can readily see whence this son of Virginia derived his ideas of liberty. Among the commanders in the rank and file of the army in that momentous struggle Presbyterians were conspicuous. Having achieved their independence they established a representative government with constitutional liberty modeled after their scriptural form of church government.

Hon. W. C. Preston of South Carolina says: "Certainly it was a remarkable and singular coincidence that the Constitution of the Presbyterian Church should bear such a close and striking resemblance to the political constitution of our country." The principles of the Westminster Confession

were built into the constitution of the country. To these principles we owe the freedom and progress of our republican form of government. And we can but echo the sentiment of Ranke who declared that "John Calvin is the founder of the free states of North America" and of Bancroft when he says, "He that will not honor the memory and respect the influence of Calvin knows little of the origin of American liberty." These truths have been the very genius and inspiration of liberty everywhere. They saved France from Catherine de Medici and from the tyranny of the house of Guise. Animated by them the unconquerable heroes of the Netherlands raised their country to the rank of a great European power. England in the most splendid periods of her history owed her salvation to them. When she was under the iron heel of Wentworth and Laud, when Scotland was in chains, when all hope of liberty was gone, then it was that these principles came to the rescue, drove the tyrants from the throne and kindled the inextinguishable fire of liberty in the breast of the Anglo-Saxon race. The men who followed Conde and Coligny and William the Silent were inspired by these teachings to their heroic efforts "to break the yoke of unjust authority." That spirit of Cromwell's men "trampled down the Cavaliers like puppets and made the name of England terrible by land and sea." This vital principle of liberty lies at the basis of every progressive republican government in the world today and these teachings brought it to light, and we are perpetuating it.

III. *In Religious Liberty.* The next great idea that took hold of the adherents of this system and which they ushered into the world is that of religious liberty. In this the Westminister divines stood head and shoulders above their generation. They had just emerged from that long dark night whose hours were counted by centuries. The martyr churches and witnesses had preceded them. The iron had entered into their souls as into those of their fathers. They had at last come to see that man is responsible to God alone for his benefits. In the presence of that sovereign God they lost the fear of man. "Confronted with the infinite and eternal, man had learned

calmly to ignore councils, kings and popes." He held that God alone is Lord of the conscience. Claiming these rights for himself, he was prepared to accord them to others. While after-dinner speakers are wont to refer to the persecuting Puritans who kept the Indians under fire and the witches over it, and while there was a law in New England infringing the rights of conscience, there was no such law among Presbyterians. On the contrary they were laboring under the burden of religious disabilities forced upon them by the establishment in Virginia. In the struggle for freedom of religion the Presbytery of Hanover took the lead. James Madison and Caleb Wallace, authors of the petitions of this presbytery, were both pupils of Princeton. Thousands of Presbyterians, by petition, from Augusta County, Virginia, upheld the hands of John Blair Smith before the bar of the Assembly of Virginia. They blazed the path for Thomas Jefferson, who followed with the statute of Virginia for religious freedom, which afterwards became the law of the land. In all these documents the very words and phrases of the Scotch Covenants and Westminster Assembly are found. And to these symbols is due the credit of the establishment of this the most progressive of all the progressive principles that have ever advanced the welfare of mankind: "That God alone is Lord of the conscience and has left it free from the doctrines and commandments of men." The Southern Presbyterian Church reached the high-water mark of religious progress when under the lead of the great Thornwell she accepted the view of the intense spirituality of the church and declared for the absolute divorce of Church and State. A wonderful providence had fitted them to be its champions. Had not their ancestors, after the revocation of the Edict of Nantes, for this sacred right, turned their faces from their land, their people and their homes forever, going out, not like Aneas leaving Troy, but like Abraham of old who went out "not knowing whither he went"? For it Holland's heroes were made ready as they stood upon their dykes and cried to the tyrant: "If this persecution is not stopped, if we cannot live in this country, we will cut the dykes and bring again the sea over us all, and conquerors and conquered go together

to the bar of God to plead our cause." For it they were being prepared as they stood starving on the walls of Derry in Ireland and in tears and blood as they upheld Christ's crown and covenant in Scotland. And the world owes their standards an undying debt for this the most advanced idea that was ever conceived in the brain of man. The Presbyterian Church should be liberal and tolerant. And this is her glory. Under her broad banner there is no room for the owls and bats of narrowness and bigotry. She has not now and never has had any "blue laws" save in the fertile imagination of a contemporary writer. She stands first, last and all the time for "religious liberty," the spring of soul-freedom and all religious progress.

IV. But the crowning claim of these symbols on the gratitude of mankind rests not on their achievements in education, as brilliant as they have been, nor on the noble stand for civil and religious liberty, as great boons as these have been to the world's uplifting. It rests on the fact that these symbols are the exponents of *the Greatest and Most Progressive System of Theology the world has ever seen.* "A careful study," said a great teacher, "of the different creeds leaves the impression that this is the greatest of them all." It is due to the theological circumstances of the times as well as to the grandeur of the conception itself. Think of the laws of heaven and earth, with the events of all time and eternity, unfolding according to an eternal decree, not blind but animated by the intelligence of the living God! Much is due also to the circumstance that it is not a series of essays on theology loosely put together, but a closely-knit organic system with all parts represented and in due proportion. More, however, is to be attributed to the fact that they were forged at white heat in a time of fiery conflict, when the greatest movements that ever possessed the souls of men were inaugurated. It was also a period of prodigious scholarship. The Confession is the work of the ablest men of the day, men who studied the subject and worked in every detail. In that august body were Twisse, Nye and Goodwin, with Selden, Pym, Lightfoot and the great Archbishop Usher, not to speak of those scholarly representatives from Scotland—Alexander Henderson, Rutherford, Robert

Baillie and George Gillespie—all of whom were men of imperial ability. And these were only a few of the names of the mighty dead. Both Baxter and Milton, the last of whom was not favorable to the Assembly, testify to the extraordinary ability of that body. It was the golden age of theology as the Elizabethan was the golden age of literature. They were the heirs of the learning of the great doctors of theology in patriotic, scholastic and Biblical lore for sixteen centuries. The volumes of these giants, from Augustine and Calvin to the nonconformist divines of the seventeenth century, are not only monuments of incomparable scholarship but the treasure house of truth to this day. They do not belong, therefore, to the childhood of the church but to the period of maturity of her powers. They embody the results of the most searching criticism, the ripest study and the profoundest thought of sixteen hundred years—a comprehensive, logical and Scriptural system. It is not strange, then, that there is progress in such a system or that it has kept pace with the progress of the day or that it is the foremost system of theology known to man—surviving the vicissitudes of time, embalmed in the affections, as it has been bathed in the blood, of the people—the greatest living exponent of the sovereignty of God, the helplessness of man and salvation by the blood of Jesus Christ. An elaborate system but Scriptural, so much so that it is patronized and admired by all. A prominent divine of the Methodist Church has declared that it is "the ablest, the clearest and the most comprehensive system of doctrine ever framed—a compact embodiment of nearly all the precious truths of the Gospel." No critical research can relegate it to obscurity. These truths can never fade away from the vision of the age until God's truth becomes obsolete. After a most persistent effort at revision by some in the Northern Church, they came forth without so much as the smell of fire on them. They are positive and severe, but in the Bible we behold both the severity and goodness of God. They are not to be toned down, because the truth cannot be toned down. As Spurgeon vigorously puts it, "When a man makes the Gospel small by degrees and miserably less we cry out, 'Get you gone.' As for me, I believe in the colos-

sal; a need as deep as hell and a grace as high as heaven. I believe in an infinite God and an infinite atonement; in an infinite love and mercy; in an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ." We cannot get rid of the positive truth of this Word of God. Like the figure of Minerva in the shield of Achilles, if we attempt to tear it out we wrench the truth from its fastenings. To eliminate the Pauline element from these standards is not only to obliterate the truth but to blot out the inspiration of the grandest efforts ever made for the regeneration of mankind. For this truth has been the mightiest influence ever projected into the sphere of human activity. Men may speak of the brotherhood of man and the fatherhood of God, but that would never have sent David Livingstone to the malarial belt of Africa or John G. Paton to the cannibals of the South Pacific. No, no. Only the truths that gather around Sinai and Calvary can do that—sin, ruin, man's redemption, heaven and hell. Only such a system can survive the shock of infidelity. Henry B. Smith was right when he said, "One thing is certain, infidel science will rout everything except thorough-going Christian orthodoxy. The fight will be between a stiff, thorough-going orthodoxy and a stiff, thorough-going infidelity. It will be Augustine or Compte, Athanasius or Hegel, Luther or Schopenhauer, John Stuart Mill or John Calvin." Every invertebrate system of theology will be ground to powder between the icebergs of infidelity. The only hope is in the old virile system of which Froude speaks when he says ,"After all else has failed, after patriotism has covered its face and human courage has broken down; when intellect has yielded with a smile or a sigh, when sentiment and emotion have become the handmaids of superstition and have dreampt themselves into forgetfulness that there was any difference between lies and the truth, this slavish form of belief called Calvinism has ever borne an inflexible front to illusion and mendacity and has preferred rather to be ground to powder like flint than to bend before violence or melt under enervating temptation." Let us stand for these splendid truths that bear the hall marks of real progress. Preach a full-orbed gos-

pel; never strike the Blue Banner that has floated over the church of our fathers.

To summarize we have shown that this Word of God is not bound up in an antiquated and obsolete form of words but that it has been the inspiration of the progress of all centuries. I feel like taking off my hat in the presence of this magnificent body of fundamental truth that has led the van for two hundred and fifty years in educational progress, in the struggles for rights and liberty, in preserving the Word of God pure and entire amid all the corruptions of man.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

JESUS CHRIST IS JEHOVAH.

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It has long been held and taught in the Southern Presbyterian Church that Christ is Jehovah; that is, that He who was worshipped as Jehovah by the Old Testament saints did, without ceasing to be God, become man "for us men and for our salvation." Davidson alumni still speak of the way in which their old professor, Dr. J. B. Shearer, emphasized it.[1]

[1]So also: Thornwell, J. H., *Collected Writings*, I:153-155; Dabney, R. L., *Theology*, 1871, p. 121; Hodge, Charles, *Systematic Theology*, I:467; II:383; III:551; Dick, John, *Lectures on Theology*, 1858, lecture XXXI; Berkhof, Louis, *Reformed Dogmatics*, 1932, I:75, (2) (b); Shedd, *Dogmatic Theology*, I:315: Peck; Strong; Webb; Plumer; Smythe; Robinson, S.; Breckenridge, R. J.

But the Scottish professor of systematic theology in Union Seminary, New York, has recently challenged this statement, writing in *The Presbyterian of the South* as follows:

"The orthodox view is surely not that 'Christ is Jehovah'—such a phrase is new to me."[2]

This challenge constitutes a demand for a re-statement of the grounds on which one holds that Christ is Jehovah, in order to demonstrate that this is not unorthodox teaching and not a new doctrine but an axiom of the Church of the Ages.

Before discussing the evidence it will be conducive to clarity to remind the readers concerning the usage and translation of the Hebrew proper name for God. Jehovah is an English transliteration of the most sacred Hebrew word for God; or more exactly, it is the transliteration of the word as it is written in the Massoretic text. Because of its sacredness the scribes only wrote this word with its original consonants JHVH, but with the vowel points which belonged to the Hebrew word Adhonay (Lord). The result is that the original vowel sounds cannot be recovered with certainty. Many scholars simply use the form Jehovah; others, seeking to restore the original vowels, write it Jahweh, Jahwe, Yahweh, Yahaweh, or simply use the radicals JHVH, or speak of the word as the Tetragram. In the Greek translation of the Old Testament, the LXX, the Greek word Kurios (Lord) is used to translate the Hebrew Jehovah. However, Kurios is not put exclusively for JHVH, "but very often for the appellatives Adhonay, El, Elohim,"[3] other Hebrew words for God. The King James version is roughly analogous to the LXX, since it uses Lord to translate both Adhonay and Jehovah. On the other hand the American Revision distinguishes the original terms by translating them respectively Lord and Jehovah.

It is the contention of this paper that the Lord Jesus Christ is recognized as Jehovah by the ascription to Him as Lord of Old Testament texts in which the Hebrew word JHVH (Je-

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[2]*A Letter from Dr. John Baillie*, by Rev. Ernest Trice Thompson, D. D., in *The Presbyterian of the South*, Richmond, Va., September 7, 1932, pp. 3-4.

[3]Moore, G. F., *Judaism*, 3:128.

hovah) occurs; that this method of identifying Christ with Jehovah is characteristic: (1) of Paul and other representative writers of the New Testament; (2) of Athanasius and other noteworthy representatives of the Church of the Ages; and (3) of John Calvin and the genuine tradition of the Reformed Faith. If this contention can be maintained, the New York professor will be shown to be wrong, both in declaring that this truth is not orthodox and in conveying the impression that it is new. Furthermore, the hearts of those who by the Holy Spirit "can say Jesus is Lord" (I Cor. 12:3) will be strengthened in the glory of their faith; and some slight contribution may even be made toward the fulfillment of the revealed purpose of the ages. For, according to the Apostle Paul, Jehovah's awful oath, "unto me every knee shall bow, every tongue shall swear" (Isa. 45:24), is to be fulfilled when at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord *i. e.,* Jehovah (Phil. 2:10-11).[3]

I. Christ is Jehovah according to representative New Testament writers.

Paul.

Since his writings occupy the largest compass in the New Testament it is proper to begin with the Apostle Paul. The evidence that Paul identified Christ with Jehovah is so unmistakable that it is recognized even by "liberal" scholarship. Dr. A. C. McGiffert, former President of Union, New York, has written:

> "That he (Paul) thought of Christ as a divine being is abundantly evident. In his epistles he regularly calls him Kurios, the word by which the Septuagint translators of the Old Testament rendered the Hebrew Jahweh, and frequently without any apparent hesitation he applies to him Old Testament passages referring to Jahweh, the God of the Jews. *E. g.,* I Cor. 1:31; II Cor. 3:16; 10:17; Eph. 4:8; II Thess. 1:9."[4]

[3]Moore, G. F., *Judaism*, 3:128.
[4]McGiffert, *The God of the Early Christians*, p. 26.

One may add to Dr. McGiffert's citations II Tim. 2:19 (the Pauline character of which he probably would not admit);[5] Rom. 10:13; and Phil. 2:10.[6] The last two citations are of peculiar interest. The Hebrew Old Testament in each case refers to Jehovah:

> "By myself (God, Jehovah) have I sworn . . . that unto me every knee shall bow, every tongue shall swear." Isa. 45:20-25.
>
> "Whosoever shall call on the name of Jehovah shall be delivered." Joel 2:32.

Each of these texts is used twice in the New Testament. The first almost certainly refers to God the Father in one citation, Rom. 14:11;[7] but certainly in the other citation, Phil. 2:10 refers to Christ. The passage quoted from Joel is referred both by Paul and by Peter (Acts 2) to Jesus, and conclusively demonstrates not only that "the early Christians addressed their Ascended Lord by the same name which is used of Jehovah in the LXX" . . . "but that they did not hesitate to refer to Him the attributes and the prophecies which the great prophets of the Jewish nation had associated with the name of Jehovah."[8]

The Synoptists.

Paul's method of applying to Jesus' Old Testament citations in which Jehovah is to be found in the original occurs

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[5]In showing that even "liberal" writers support his thesis, the writer is not to be understood as endorsing the "advanced" critical views incidentally included in references to and quotations from their writings.

[6]"Christ ist der Herr—der Name des alttestamentlichen Offenbarergottes kommt ihm zu (s. bes. Phil. 2, 9ff)." "Paulus den Titel auf Christus im vollen Bewusstsein dessen anwendet, dass er der Name des alttestamentlichen Bundesgottes ist (Phil. 2, 9ff)." "Paulus braucht die Beziechnung mit dem hollen Bewusstsein, dass es sich um den Namen Jahwehs (= Adhonay) handelt (Phil. 2, 9)." Seeberg, R., *Lehrbuch d. Dogmengeschichte*, Dritte Auflage, I:86, 79, 89.

[7]In the light of present textual criticism it seems impossible to maintain that this text refers to Christ. The conclusions which the great lights of the Church (e. g., Dr. R. L. Dabney, *Theology*, p. 124) drew from applying this text to Jesus may be vindicated from other texts, as this paper seeks to show.

[8]Knowling, R. J., *Acts* in *Expositor's Greek Testament*, 2:81.

also at the beginning of the Synoptic "triple tradition." The Synoptics consentiently speak of John the Baptist as fulfilling the Isaian prophecy of the coming of the voice of one crying: "Prepare ye in the wilderness the way of Jehovah." Isa. 40:3; Mark 1:3; Matt. 3:3; Luke 3:4. The "triple tradition" introduces the coming of Jesus as the advent of Jehovah. In Mark the identification of Jesus Christ with Jehovah is strengthened by the additional reference to Him of Mal. 3:1. Lay the Old Testament references side by side with the Markan quotations and "the alterations in the language of the declarations introduced by the evangelist make clear his purpose to apply these phrases directly to Jesus."[9]

Or if testimony from Union, New York, be adjudged more apropos to the occasion of this article, Dr. C. A. Briggs is as clear on the Synoptic identification of Jesus with Jehovah as Dr. McGiffert was on the Pauline. Dr. Briggs writes:

> "When St. Mark tells us that St. John the Baptist was the herald of the advent of Yahweh, at the beginning of the Gospel, what else can he mean than that Jesus Christ, whose redemptive life is the theme of his Gospel, was the very Yahweh?"

This scholar summarizes "with confidence that the three Synoptic Evangelists agree in thinking of Jesus Christ as the Yahweh of the Old Testament, and that His advent, as heralded by St. John the Baptist, was the divine advent of the Second Isaiah, as well as the human advent of the Servant of Yahweh; in other words, that they saw in Jesus Christ the Messiah of history, the coincidence of the line of the divine redeemer with the line of the human Messiah; that they saw all the Messianic ideals combine in Him."[10] In introducing the Gospel of Jesus Christ as the essential fulfillment of the Old Israelitish Eschatology the Synoptics are identifying Christ with Jehovah; for as Sellin has well written: "Jahwe is to

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[9]Warfield, B. B., *The Lord of Glory*, p. 227.
[10]Briggs, C. A., *The Incarnation of the Lord*, p. 170, p. 182.

come and simply be manifested as Lord—that is the kernel of the whole eschatology."[11]

The significance of the prologue of Mark's Gospel as introducing a character of divine essence for the career of miraculous activities that is to follow is receiving its due, if somewhat tardy, recognition. Schweitzer has crisply remarked that German scholarship overthrew the historicity of Mark, because it could not get rid of the Deity of Christ in Mark as it stands. Professor B. W. Bacon finds that Mark presents Jesus as "a transcendent thaumaturgist." In a way that even more aptly calls to mind the Malachi-Isaian quotations, Professor R. Bultman describes the Second Gospel as "the epiphany of a god";[12] while K. L. Schmidt, agreeing with Bultman, characterizes the opening verses of Mark as "ein theologoumenon" that offers an evaluation of the record that follows.[13] Ernst Lohmeyer of Breslau insists on the recognition of "the regnant position of the words of the Old Testament prophets" and their "Divine significance" as determining Mark's point of view. He further shows that Mark's use of the historical activities of John the Baptist to prove theses of faith is more marked than is the case with either Matthew or Luke, and differs only in degree, not in kind, from the account in the Fourth Gospel.[14]

The first and third gospels affirm a supernatural origin for this supernatural character, connecting with the promised Virgin Birth the loftiest titles and functions. "The author of the First Gospel reverently affirmed that Jesus was properly called 'Immanuel', meaning 'God with us', Matt. 1:23."[15] The angel, 1:21, explains that the child whose birth he announces shall be called Jesus "because it is He that shall save His people

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[11]Sellin, *Prophetismus*, pp. 174, 172, as cited by Warfield, *Christology and Criticism*, p. 19.

[12]Cited by Dr. James Moffatt with remark that this statement is nearer the truth than certain contrary analyses. *Grace in the NT*, p. 92. Cf. Briggs, ibid, p. 178.

[13]Schmidt, K. L., *Der Rahmen der Geschichte Jesu*, 18ff quoted by Lohmeyer, p. 304.

[14]Lohmeyer, Ernst, *Zur Evang. Uberlieferung v. Johannes D. Taufer*, Journal of Biblical Literature, December, 1932, pp. 303, 306, etc.

[15]Case, *Jesus Through the Centuries*, p. 154.

from their sins"—thus applying to the promised infant the words spoken in Ps. 130:8 of Jehovah Himself: "And He shall redeem Israel from all his iniquities."[16]

Luke ascribes to the supernatural origin of Jesus His holy nature and lofty title "Son of God", 1:36. To watching shepherds a heavenly visitant asserts that the Lord of angels, the long awaited Messiah, has come to be the Saviour of men, 2:11. The earlier verses of this Gospel were already redolent with the expectation of Jehovah's coming to save His people, 1:47, 1:77-79, in fulfillment of such gracious promises as: "Lo, your God will come; He will come and save you"! Isa. 35:4; "I, even I, am Jehovah and beside me there is no Saviour", Isa. 43:11; "the Holy One of Israel, thy Saviour", Isa. 43:3; "beside me there is no Saviour", Hosea 13:4. Men who had been taught from the beginning to look to Jehovah alone for salvation, whose minds were at the moment saturated with this thought, acclaim Jesus as the heaven-anointed Saviour, Luke 2:11; Matt. 1:21. Other New Testament writers take up the refrain, describing Him as "the Saviour of the world", John 4:42; "our great God and Saviour", Titus 2:13, cf. II Peter 1:1; and "our Lord and Saviour", II Peter 1:11; 2:20; 3:18. In harmony with this Saviour assimilation of Jesus to Jehovah stand the words, "Christ, the Lord", Luke 2:11. Christ itself means anointed King, the height of sovereignty and authority attainable as the delegate of Jehovah. But Lord of angels—it is an angel who speaks—is given to climax the terms Saviour and Christ. That climactic "significance is gained by the angelic annunciation only if we take it in the sense—Christ-Adhonay, that is, Christ-Jehovah."[17]

Acts.

Including as it does "the oral gospel" Acts may be grouped with the Pauline epistles and the Synoptics as the primary documents of the Christian origins. Dr. McGiffert has noted

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[16]Dalman, Gustaf, *The Words of Jesus*, p. 297.

[17]R. Ziemssen, *Christus der Herr*, p. 19, cited Warfield, *The Lord of Glory*, p. 144.

that in the book of Acts, as in Paul, "Lord is used both of God and of Christ, and in a number of instances it is difficult or impossible to determine which is meant".[18] In his earlier writing Luke has used Old Testament passages in which Jehovah occurs with reference to the coming of Jesus in such a way as to make it difficult to decide whether he is speaking of the coming of Jehovah to redemption in the person of His representative (Jesus), or whether he is identifying Jesus with Jehovah, Luke 1:17-76. Certainly he has identified Jesus with Jehovah in Luke 3:4. Another case of the identification of Jesus with Jehovah is presented in the second chapter of Acts. "Peter takes a little prophecy from Joel 2:28-31 as the keynote for his address to the people on the triumph of the risen master."[19] The quotation concludes: "Whosoever shall call on the name of the Lord shall be saved." "In Joel this of course means the calling of the faithful Israel unto Jehovah, as his Covenant God, for deliverance. Here the application, involved in the subsequent argument, and particularly the appeal in verse 38, is to the Messiah, as representing the Jehovah of the original context."[20] "In Joel Kurios is undoubtedly used of the Lord Jehovah, and the word is here transferred to Christ."[21] The place of this text in "the oral gospel" shows that the ascription to Jesus of Jehovistic texts was aboriginal in the Church.

Another feature in Acts is the usurpation of "the name of Jesus Christ", 2:38; 3:16; 4:10, 18, 30; 5:40; 8:12, 16; 9:14, 15, 16, 27; 10:43, 48; 15:26; 16:18; 19:5, 13, 17; 21:13; 22:16; 26:9, or of "the Name", *e. g.* 5:41, used absolutely of Jesus for the Old Testament usage of "the Name of Jehovah" or "the Name" used absolutely of Jehovah. As Rashdall says: "The Name had become a watchword of the faith, and is consequently used alone to express the name of Jesus, as it stood in former days for the Name of Jehovah"

[18]McGiffert, A. C., *The God of the Early Christians*, p. 55.
[19]Condensed from Foakes-Jackson, *Acts of the Apostles*, 1931, p. 15.
[20]Bartlet, J. Vernon, *The Century Bible, Acts*, pp. 142-3. Cf. B. Weiss, and H. A. W. Meyer, in loco.
[21]Knowling, R. J., *Expositor's Greek Testament, Acts*, p. 81.

(Lev. 24:11). To which Dr. Warfield aptly adds: "Nothing could more convincingly bear in upon us the position to which Jesus had been exalted in men's thoughts than this constant tendency to substitute Him in their religious outlook for Jehovah."[22]

Hebrews.

The author of the Epistle to the Hebrews "also identifies Him (Jesus) immediately with Yahweh, the God of Israel, in several passages which he quotes."[23] The Epistle especially applies the lofty cosmological verses of the One Hundred and Second Psalm to Jesus, Heb. 1:10-13; Ps. 102:25-27, heb., vss. 26-28. Since the Hebrew word Adhonay nowhere occurs in this Psalm, Lord must refer to Jehovah and to God, El. Dr. Kirkpatrick says: "The Psalmist is addressing Jehovah, Whom he expects to manifest Himself as the Redeemer of Israel." In Hebrews the verses are "applied to Christ", "applied with equal right to the Eternal Word."[24] Or to return to Dr. Briggs, "the author of the epistle also sees Him (Jesus) to be the Yahweh of the Old Testament", and uses this Psalm "because he has in his mind identified the Messiah with Yahweh of the Old Testament."[25]

I Peter.

Peter hesitates not to apply to Christ as Lord another text from the Psalms in which Lord stands for Jehovah, I Peter 2:3; Psalm 34:8. Cf. also I Peter 3:15 with Isa. 8:13.

John.

John takes a verse out of that chapter in which Isaiah describes his vision of the glory of "the King, Jehovah of hosts." The Fourth Evangelist first directly uses this verse, Isa. 6:10, to explain the Jews' unbelief in Jesus; then he categorically

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[22] *The Lord of Glory*, p. 219.

[23] Briggs, *The Incarnation of the Lord*, p. 180, referring to Heb. 1:1-14.

[24] Kirkpatrick, *The Book of Psalms*, 1916, p. 599.

[25] Briggs, *The Messiah of the Apostles*, pp. 248, 245, n. 2.

states: "These things said Isaiah, because he saw his glory and spake of him," John 12:40-41.[26]

Revelation.

Again with Dr. Briggs "we may bring in here, from the Book of Revelation", a prophet who "clearly identifies Jesus Christ with Yahweh of the Second Isaiah, when he puts into the mouth of Jesus Himself these words:

> 'Behold, I come quickly; and my reward is with me,
> To render to each man according as his work is.
> I am the Alpha and the Omega,
> The first and the last, the beginning and the end.'
> Rev. 22:12, 13.

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[26]The writer would like to call to the attention of the readers for their further consideration the possibility that Logos in the Prologue of John refers to Memra as a circumlocution for the unutterable Tetragram. In behalf of this possibility are the general considerations that Westcott has shown that the Fourth Gospel is Hebraic and Old Testament in its imagery and characteristics; that Dr. G. F. Moore has shown the wide difference in content between the theology of the Bible and the theology of Philo's Logos, *Judaism* 1:416; while Dr. M. R. Vincent has shown the pronounced difference between John's and Philo's respective Logos doctrine, *Word Studies* 2:31, by which it may be seen that John is in accord with that which Moore describes as the Biblical as against the Philonic doctrine. Also may be mentioned the following special considerations: (1) that in John 1:14 the Prologue seems to refer two other reverent circumlocutions for JHVH to Christ, i. e., "the Presence", shekinta, shekinah (Cf. M. Dods, *Expositor's Greek Testament, John*, p. 690); and "the Glory", yekara, kabod, which point toward an identification of Logos in verse 14 as the third circumlocution of the Targums, i. e., as Memra; (2) that as shown in the text of this article the writer of the Fourth Gospel identifies Christ with Jehovah, the one seen in Isaiah VI; while Mark, the other Gospel without a birth narrative section, opens with a Prologue identifying Jesus with Jehovah, and also with the theophanic angel of the shekinah, Briggs, *The Incarnation of the Lord*, p. 178, etc.; (3) that "the jubilation passage", Matt. 11:25-27; Luke 10:21-22, offers a preformation for such identification. Opposing the thesis of this note Dr. G. F. Moore cites with endorsement Strack-Billerbeck's description of Memra as "a purely formal substitution for the Tetragram, lacking in content". But the Tetragram is not lacking in content. JHVH is God named and manifested to Israel; and this conception, *Deus revelatus*, is rather well taken up in the Prologue's description of the Word as the Light, which, coming into the world prior to the Incarnation, has shone, unconquered, in the darkness.

These are the very words which in the Second Isaiah are used of Yahweh, and of Yahweh alone. Isa. 48:12."[27]

This statement of the case would seem to be sufficient to show that the New Testament writers teach that Christ is Jehovah by repeatedly applying to Him Old Testament texts in which Lord is used of Jehovah. The New Testament witnesses will decide the matter both for those readers who hold any doctrine of inspiration which accredits repeated statements of the New Testament as trustworthy; and for those who, lacking such a doctrine of inspiration, are nevertheless willing to be governed by the example of the New Testament writers. By these Old Testament citations the Jewish New Testament writers were clearly identifying Jesus Christ with the Supreme Being, a fact which is further indicated by the ascription to Jesus of the definite term, "God."[28]

However, there are many who insist on trying to get behind the New Testament doctrine to a more primitive teaching of Jesus, or to a pre-written, pre-Pauline faith. Ere seeking to meet this demand attention should be called to the discovery of the Gallio inscription dating Paul's sojourn in Corinth in 50-51, and necessitating the acceptance of an early Pauline chronology;[29] to the further fact that Paul testifies that the essential elements of his gospel are pre-Pauline, I Cor. 15:3-7; and to the fact that "the oral gospel" sustains Paul in

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[27]Briggs, *The Incarnation of the Lord*, p. 181.

[28]Dr. McGiffert holds that Christ is described as God in the following New Testament passages: John 1:1; John 20:28; I John 5:20; Heb. 1:8; II Peter 1:1; Acts 20:28; Rom. 9:5; Titus 2:13; and perhaps Acts 18:26. *The God of the Early Christians*, pp. 27, 37-38, 53, 55. The writer would add to this list only II Thess. 1:12; and John 1:18, Aleph, B. C., a reading which is accepted by Dr. S. J. Case, *Jesus Through the Centuries*, p. 154, n. 1.

[29]E. g., note Heussi's chronology: "vermutlich fällt 30/33 die Bekehrung des Paulus, 32/35 sein Besuch bi Petrus (Gal. 1:18), 44/46 der Apostelkonvent, 50/51 der erste Aufenhalt in Korinth." *Kompendium der Kirchengeschichte*, Siebente Durchgesehene Auflage, Tubingen, 1930, p. 29. The inscription fixes the date of I Thessalonians at 50-51; the writer, in common with the two New Testament scholars with whom he has been associated in the Columbia Faculty, is of the opinion that Galatians is earlier, being contemporaneous with the Apostolic Council, perhaps 48.

this assertion,[30] as well as furnishing at least one text in direct confirmation of the thesis of this paper, cf. Acts 2.

A preformation of the New Testament identification of Jesus with Jehovah can be found in the best attested sections of Jesus' self-testimony. In a section that stands in "the triple tradition" and is acclaimed by Dibelius as one of the seven paradigms that have been preserved in a relatively pure state, Jesus represents Himself as the Bridegroom, Mark 2:19-20; Matt. 9:15; Luke 5:34; cf. Matt. 25:1-10. In numerous Old Testament passages Jehovah is portrayed as the Husband of His covenant people, Hosea 2:19; Ex. 20:5; Jer. 2:20; Ezek. 16:38, 60, 63. God's promise to faithless Israel is "in that day (in the Messianic times) . . . I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah", Hosea 2:20; Heb. 2:22. The Synoptics represent Jesus as taking up this promise and, by designating Himself as "the Bridegroom", defining His relation to the people of God as that relation which in the Old Testament is exclusively, even jealously, occupied by Jehovah Himself; thus, in some sense, identifying Himself with Jehovah.

Dr. R. L. Dabney found testimony in point in that section which Harnack has since described as the most important passage in Q. concerning the personality of Christ.[31] The great Virginia theologian wrote:

> "The completing link of the evidence is given by Mal. 3:1-3. For there 'the Angel of the Covenant' is, in the text itself, identified with Jehovah; and in Matt. 11:10; Luke 7:27; cf. Mark 1:2; Luke 1:76, with Jesus Christ."[32]

In the double tradition Jesus assimilates Himself to Jehovah by identifying Himself as the mysterious "Shepherd" of Zech. 13:7, who is the fellow of Jehovah of hosts, Mark

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[30]Heffern, *Apology and Polemic in the New Testament*, p. 10 with notes. Cf. Moffatt, James, *Grace in the NT*, pp. 82-95.

[31]Harnack, *The Sayings of Jesus*, p. 239, section 14.

[32]Dabney, R. L., *Theology*, p. 121 (citations re-arranged). So also *Oehler's Old Testament Theology*, tr. G. E. Day, p. 528, and Thompson, E. T., *John Prepares the Way for Jesus, Presbyterian of the South*, 12/31/32, p. 10.

14:27; Matt. 26:31. More generally in the Old Testament the Shepherd is Jehovah Himself, Ps. 23; Ps. 80; Isa. 40:10, 11; Jer. 31:10, which is interchanged with the Messiah in Ezek. 34:11-24, and Micah 5:2, 4. In the tremendous judgment scene, Matt. 25:31-46, the reference to the Son of Man dividing all the nations as the shepherd separateth the sheep from the goats is reminiscent of Jehovah judging between His sheep, Ezek. 34:17, 20. From the throngs both on the right and on the left addressing the glory-throned King as "Lord" one gets an echo of Jehovah's oath, "every tongue shall swear to me", Isa. 45:23. Christian piety in every age has identified the Good Shepherd of John 10 with the Shepherd of whom David sang; and the Shepherd of the Twenty-third Psalm is Jehovah.

The consideration of the implications of other lofty self-designations used by Jesus, and the cumulative effect of several such designations, provide another approach toward the New Testament identification of Christ with Jehovah.

The "triple tradition", supported also by the "oral gospel", Acts 2:34, 35, represents Jesus as asserting that David recognized Him as Lord:

> "The Lord said unto my Lord,
> Sit Thou on my right hand
> Till I make Thine enemies the footstool of Thy feet."
> Ps. 110; Mark 12:35-37; Matt. 22:41-46; Luke 20:41-44. Cf. I Cor. 15:25.

To sit as Lord, Adhonay, at the right hand of Jehovah is to participate in Jehovah's dominion. Moreover, the psalmist on occasion addresses Jehovah as Adhonay, *e. g.*, Ps. 35:22; while Ps. 109:21 presents the combination Jehovah-Adhonay as God's name. The close assimilation of these two words for Deity is further indicated by the Jewish custom of reading the Tetragrammaton, Adhonay, and later of pointing the former with the vowels of the latter; so that the word "Jehovah" has absorbed the vowels of Adhonay.

The "jubilation passage", Matt. 11:25-27; Luke 10:21-22,

has such a lofty Christology that it has been described as an aerolite from the Johannine heavens; yet Harnack has assigned it a place in his reconstruction of "the Matthean sayings", Q. In this passage Jesus assimilates Himself as the Son to His "Father, Lord of heaven and earth", by affirming an absolutely unique reciprocity of knowledge, sovereignty and revelation.

In one of the nine passages which Professor P. W. Schmiedel isolated as "the foundation pillars for a truly scientific life of Jesus", Christ represents Himself as "the Son" in a category as definitely superior to angels as they are to men, Mark 13:32.

Jesus' favorite self-designation, "the Son of Man", abounds in each of the four gospels, in "the primitive narrative" as represented in the triple tradition, and occurs seven times in Harnack's reconstruction of Q. Four of these are in passion or humiliation contexts which demonstrate that the Son of Man is Jesus, while three of them are used in an eschatological sense. "In eschatological contexts . . . the Son of Man is plainly the figure of Daniel's vision (Dan. 7:13-14), and identified with the Messiah coming to judgment."[33]

Another of Dibelius' seven paradigms "preserved in a relatively pure state" pyramids two of these lofty designations. In the pericope, Mark 2:23-28; Matt. 12:1-8; Luke 6:1-5, Jesus affirms that "the Son of Man" is "Lord" over the most sacred observances of Israel, even of the Sabbath.

Dr. George F. Moore has found the peak which sustained the faith of the disciples in the merged figures of the Son of Man of Daniel and the Lord of Ps. 110, as recorded in Jesus' answer to the High Priest's adjuration, Mark 14:62-63; Matt. 26:63; Luke 22:67-71.[34] A close study of this significant passage shows the Saviour pyramiding four lofty categories upon His own head: to wit, (1) the Christ; (2) the Son of the Blessed; *i. e.*, God; (3) the Son of Man coming with the clouds of heaven; (4) the Lord who sits at the right hand of Power. ("Metonymy for God; in Hebrew ha-Geburah," Ibid.)

The intrinsic credibility of this passage has been carefully

[33]Moore, G. F., *Judaism*, 2:335, 336.
[34]Moore, G. F., *Judaism*, 2:335, 336.

argued and amply vindicated by Dr. B. S. Easton. Judged by the "two-document hypothesis" it rests on "the triple tradition." According to *Formegeschichte* mission preaching was the first "form" developed. Among the elements in the first *predigt* the passion and resurrection story is a unit of peculiar primitiveness, since it is a constant element in "the oral gospel" as that is preserved in the "preachments" of Acts and in the Gospel which Paul transmitted to his converts, I Cor. 15:3-7. From the various elements in the situation, and the critically sifted corroboratory evidence outside the New Testament, Dr. Easton shows that Jesus was crucified for claiming Messiahship,[35] for claiming that celestial Messiahship which this passage represents Him as claiming.[36] But this lofty celestial Messiahship—pyramiding the eschatological Son of Man, Adhonay at the right hand of Jehovah, the Messiah Son of the Blessed, a pyramiding at which the hearers cried blasphemy—offers a sufficient historical preformation for the New Testament ascription to the Lord Jesus Christ of Old Testament texts in which the original is Jehovah.

If additional confirmation of the case so well presented by Dr. Easton be needed, it may be found in the usage of the Son of Man in Stephen's speech, the oral gospel, reminiscent as that passage is of Jesus' Greater Confession.

(*To be concluded in the July issue.*)

[35]Easton, B. S., *Christ in the Gospels*, pp. 164-172. *The Gospel before the Gospels*, pp. 33-34.

[36]Cf. Branscomb, H., *The Teachings of Jesus*, *Cokesbury*, pp. 342-343, 36.

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The Greek text is based on the 15th edition of Nestle's resultant

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The Latin text of this edition is based on Nestle's 5th edition. The Clementine Vulgate of 1592 is given, with variations of the Sixtine edition of 1590 and of the Wordsworth-White restoration of Jerome's translation, supplemented from Tischendorf's and Lachmann's recensions and the Fulda MS. and the Amiatine.

All the Stuttgart testaments will lie open, flat. All are clearly printed, and the prices are low. Perhaps there are teachers who would be interested in the Wurttemberg Bible Society's inexpensive portions of the Bible in Greek, Latin and Hebrew. A dollar will probably cover price and postage on this new Greek-Latin New Testament. The minister who has the dollar, who retains the tiniest scrap of his Latin and who can make any use of Greek in digging into his New Testament is likely to find this book worth much more than the cost. A readable Greek text is a workable gold mine; and some of Nestle's marginal references are surface nuggets. W. T. R.

HIS LIFE AND OURS. *By Leslie D. Weatherhead.* Abingdon Press, New York. 361 pages. $2.00. This is one of those rare books that are at the same time richly devotional, intellectually stimulating and positively practical for every-day living. It is a series of studies in the life of Christ, written in the hope of bringing the reader to a closer relationship to Him and to a fuller life through Him. "I want," says the author, "simply to look at His earthly life, and look and look until He becomes real. If we look at Him, He Himself will do something in us, and that something will be the answer to all our prayers." This desire is well fulfilled. A minister will find many a sermon in these pages, and one could well recommend the book to growing Christians, young or old. The style is warmly beautiful and the doctrinal positions (though no theological treatise) those of the historic church universal, with one exception. When the writer comes to such doctrines as the Trinity, the incarnation, the sinlessness of Christ, the meaning of the Cross, the resurrection, the ascension—doctrines which in clumsy hands appear cold, mediaeval, confusing—his insight leads one to see them not only as true, but fresh and vital. Questions on each chapter make the book more available for use in discussion groups if desired. Even if for nothing

else, the book is notable for the poems and prayers which introduce the various chapters. K. J. F.

O'ER LAND AND SEA WITH THE APOSTLE PAUL. *By A. A. Acton.* Fleming H. Revell Co., New York. 222 pages. $1.75. The writer traces Paul's life from his birth through the second imprisonment to his death. His stress is on "Paul the Missionary." Three brief chapters give a slight setting for Paul's three groups of letters. Mr. Acton's book lacks the information, the vivacity and the stimulating quality of David Smith's "Life and Letters of Paul," which in the reviewer's opinion is still the best book on the life of Paul. J. E. B.

THE IDYLL OF THE SHEPHERDS: PROSE PICTURES OF THE TWENTY-THIRD PSALM. *By Rev. J. G. Garth.* Standard Printing Co., Charlotte, N. C. 64 pages. 50 cents. Nothing can be more inspiring than the Twenty-third Psalm itself. But its familiarity, the rich truth that has already come to us through its suggestive imagery, is apt to shut us off from the larger meaning it might hold for us. And so there is always room for prose pictures that will stimulate fresh thinking. I have read this charmingly printed little booklet of Mr. Garth's with great enjoyment, and with great profit. It is one of the most beautiful things I have read on the 23rd Psalm. It would make an excellent gift for the sorrowing. E. T. T.

THE REBEL PROPHET: STUDIES IN THE PERSONALITY OF JEREMIAH. *By T. Crouther Gordon.* Harper and Brothers, New York. 1932. 256 pages. $2.00. The aim of the British author is to "tear aside the veil of the two thousand years that separate Jeremiah from the people of today, so that instead of the lamenting and repelling pessimist we may see a prophet and statesman head and shoulders above the minions of his day."

In successive chapters the prophet appears as a winsome personality (psychologically analyzed), a wise statesman, an optimist, a poet, a mystic and, most of all, a Christ-like man, both in character and in experience.

The title of the book is striking rather than accurate, for the prophet as here portrayed is a protestant rather than a rebel. The author's trail is not so novel as he seems to suppose, for Jeremiah has been "re-discovered" by more than one modern writer.

However, the book should prove suggestive and it should lead many to study this Christ-like soul about whom we can learn more than we know about any other prophet. Many of us can also learn from the author how to write so as to make truth clear and interesting. A. W. B.

SYSTEMATIC THEOLOGY.

IS THERE A GOD? *A Conversation by H. N. Wieman, D. C. Macintosh and M. C. Otto.* Willet, Clark & Co., Chicago. 328 pages. $2.50. The conversation by these three prominent university professors, appearing last year in successive issues of the Christian Century, is here published in book form. Their discussion of theism was undertaken as a serious and competent effort to determine upon what grounds a generation whose outlook has been molded by the method and tenets of modern science may continue to believe in God. As a result they are concerned almost wholly with moral and spiritual (religious) experience and its implications, as this provides basis for valid acceptance of the reality of God. Such an approach may well be termed empirical theism as distinguished from belief in God based upon the authority of the Bible or the Church.

The most adequate statement of theism in terms of modern thought is, in the opinion of the present reviewer, that by Professor Macintosh. His contribution to this volume is of special interest because it gives a popular exposition of the position he has ably developed in more scholarly fashion elsewhere. He alone of the three contributors attempts any comprehensive constructive statement of theism. After a discussion of the God that ought to be, that is, the God that man needs to make life and the universe meaningful, he consider the God that may be, the idea of God permissible in the universe as science depicts it; then the God that must be, if our moral values, the imperative of duty, and a moral optimism in life are valid; and finally the God that is, the God known through application of scientific method to religious experience.

The God revealed by this four-fold approach is "an essentially personal cosmic Power, an intelligent loving moral Mind and Will," the God, that is, in whom Christians have always believed. Professor Macintosh's eight contributions, taken as a unit, have real value for every minister or layman who feels the need of a reasoned statement of theism that takes full account of modern science and philosophy without sacrificing what is essential in the Christian view of God.

Professor Wieman, in his contributions to this discussion, is primarily concerned so to define God that the question of existence will no longer be an issue, practically an effort to prove God's existence by definition. But to be able to say convincingly that God exists, he is willing to give up what God has always meant to the Christian, and even then Professor Otto is not convinced. Indeed after devoting the first four of his own contributions to an effort to understand just what Professor Wieman does mean by God, Professor Otto gives up in despair, and it is hardly likely that many ministers or laymen will be more successful. The value of Professor Wieman's contribu-

tions lie rather in his continued insistence that there is a type of experience in which God is revealed, and his varied illustration of such experience. His conclusion concerning the nature of God as here revealed is inadequate not simply for Christian faith but likewise as a rational interpretation of the facts.

Professor Otto's contributions are primarily criticisms of the commonly accepted grounds for belief in God. As such they have value in making clear the difficulties which do confront many serious-minded people today. His constructive statements represent very adequately the theological Humanism influential in many intellectual centers of the country. Belief in the sufficiency of man without God is presented as the basis of the highest moral and spiritual endeavor as well as the essential for human progress. However, both his critical and constructive thought leaves one with the feeling that it is neither intellectually necessary nor morally desirable to surrender faith in God. R. F. D.

AN IDEALIST VIEW OF LIFE. *By S. Radhakrishnan.* The Hibbert Lectures for 1929. The Macmillan Co., New York. 345 pages. $4.00. In this scholarly book an Indian who has inherited thirty-five centuries of profound, mystical tradition from his own race and who is learned in all the philosophies of the West attempts an idealistic synthesis from a deeply religious point of view. S. Radhakrishnan is perhaps the leading authority on Hindu Philosophy at the present time. Like Gandhi, he is in sympathy with Christianity and has absorbed much of its teaching. Yet he does not yet acknowledge Christ as Lord, and although he quotes our Christian Bible with discernment relies more on the "Hindu Scriptures."

The first part of the book is devoted to the challenge of the age, to the deep need of our day for a true religion and to a penetrating criticism of the proposed substitutes: naturalism, humanism, pragmatism, modernism. He deplores the lack of the spiritual note. This paves the way for an analysis of religious experience and its affirmations. The author argues vigorously and at times with a majestic eloquence for the spiritual nature of man and the supremacy of spiritual forces in the universe. True to his race, Mr. Radhakrishnan clings to the doctrines of Karma and Rebirth and seeks to clear them from Western misunderstandings. The argument for re-incarnation is not very convincing, however, and presents little evidence save that of child geniuses and the mysteries of heredity. He reaches his greatest enthusiasm in pleading for a view of the hereafter as continuous with this life, as a steady spiritual progress and widening of salvation until all are saved. Salvation is defined in terms of union with God or in Plato's phrase "being filled with reality."

The metaphysical view offered is a thoroughly idealistic, spiritualistic pantheism which nevertheless strives to preserve personality both human and divine. For one who accepts the finality of the Christian Revelation it is almost an event to see a sincere and brilliant Hindu thinker coming so near to the light. Over three milleniums of profound human thought have not saved poor, ragged, half-starved, aspiring India but there is hope when her leaders are slowly turning Christward. This is a book to radically disagree with and yet to profit by. It is written for the philosopher and theologian.

D. M. A.

THE REVELATION OF DEITY. *By J. E. Turner.* The Macmillan Co., New York. 220 pages. $3.00. One of the most significant phenomena of today is the swinging of the philosophical world back to Theism. Another is the rapprochement of idealism and realism, whose rival schools were at each other's throats twenty years ago. This modest-sized but substantial work by a well-known English philosopher is a good illustration of both these tendencies. Dr. Turner takes his stand upon the two principles that "the Universe is an ordered Whole" and is "self-determining" and that "mind is fundamentally different from matter." These have behind them not only the whole force of the Hegelian movement but also the most constructive realism of the present day as exemplified by Whitehead. He then proceeds to build up his cumulative argument that the Revelation of Deity is found in degrees: in the revelation of creative will in nature, showing both art and mechanism in its genius; the revelation of Deity in the ethical character of reality; the revelation in history as "the moving finger writes;" the revelation of deity in universal ideals; the divine revelation in selfhood; and the supreme revelation of God in the character of Jesus Christ. To summarize the last in his own words: "The incarnation of Deity, therefore, as actualized in the personality of Jesus, forms the completest possible revelation equally of the divine power, the divine holiness and the divine love."

This is one of the most impressive arguments on the basis of analogy between human personality and Divine the reviewer has come across. It is free from most of the difficulties of the old Design Argument. It has, of course, the limits of any argument from analogy. It is persuasive rather than demonstrative and the picture of God presented is all too man-made. Yet if we trust to reason can we find a surer foundation than the facts of personality? Dr. Turner's book is a sane, closely-woven, somewhat wordy but on the whole very substantial contribution to philosophic Theism. The Christian theologian should be acquainted with it. He will find it illuminating. D. M. A.

TIME, MATTER, AND VALUES. *By Robert A. Millikan.* University of North Carolina Press, Chapel Hill. 99 pages. $1.00. Those who are familiar with the McNair Lectures at the University of North Carolina have learned to expect in the small volume that appears under the imprint of that foundation each year a valuable addition to the literature on the relations of science and religion. The latest lectures were delivered by Dr. Millikan, foremost physicist of America and almost equally well known as an active church worker. The first two lectures in this little book are necessarily somewhat technical. The first gives an interesting survey of the developments in experimental physics which resulted in the abandonment of the old ideas of space and time and of the emergence of the theory of relativity which makes these two concepts interdependent and thus overthrows the rigidity of classical mechanics. The second discusses the "new ideas about matter" and similarly shows how experiments have demonstrated the apparently contradictory fact that matter is at the same time continuous and discrete in character. The result of these developments is that "dogmatic materialism in physics is dead!" The concluding, and for the lay reader most interesting, lecture treats of the place of values in any true philosophy of the universe and demonstrates the right of way for the religious conception of life. According to Dr. Millikan the two great elements in human progress have been the discovery of the Golden Rule and the discovery of the scientific method, and the two are not mutually exclusive but complementary attitudes for better living. He shows that the great men of science have generally been religious men and that recent studies indicate that the belief in religion on the part of scientific men is not lessening but rather on the increase. J. J. M.

DIFFICULTIES IN RELIGIOUS THINKING. *By Frank Glenn Lankard.* The Abingdon Press, New York. 271 pages. $2.00. The author in his Foreword tells the purpose of his book: "This book has been written with a double purpose in mind. First, the writer has been interested in finding out as accurately as possible the things in religion which trouble people. Second, he has had a desire to prepare a volume which might be of service to ministers, directors of religious education and other leaders, who, in the midst of a busy life, meet up with people who are troubled by religious difficulties." If any one is looking for a book of this description, he will not go amiss in purchasing this book. The study of the questionnaire with which the book begins is alone worth its price. Here are revealed the religious difficulties that disturb the minds and hearts of both youth and age. The burden of the book is the removal of these difficulties. The author belongs to the school of liberal thought, and seeks to remove these

religious difficulties by this process. The conservative thinker will often feel a disappointment, I think justly so, with the solution of the problem. However this may be, there is much of suggestive value in all the author has to say concerning these grave difficulties that trouble so many minds. The main point is that the conservative thinker can seek to remove the difficulties in his own way when he once knows they are there and what they are. J. C. S.

GOD AND THE COSMOS: A CRITICAL ANALYSIS OF ATHEISM. *By Theodore Graebner, D. D.* Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 352 pages. $3.00. In this volume three subjects of major importance, Atheism, Materialism and Evolutionism, are discussed. The last chapter of the first division is headed "Returning to the Father's House." The affirmation of Creation of the world contended for by such scientists as Lord Kelvin, Carlos Linnaeus, Louis Aggassiz, Pupin, not to speak of the reluctant concession looking in the same direction by Haeckel, the prophet of atheistic evolution, is used with telling effect by the author. Dr. Graebner brings out ably the tremendous change in the attitude of scientists toward religion, which had come about during the last thirty years, though he, perhaps, overemphasizes the part that the "discovery of indeterminacy" has had in working the change.

In the second division, Dr. Graebner deals with Materialism, in three chapters under the captions: "Matter," "Life," "Mind." Chapter One, on Matter, is brilliant, engaging, startling. The rapid sketches of the triumphs and of the eclipse of Mechanism, its exhibition of the new concept of natural law and of the changing concepts of matter which were precipitated by the discovery of radium and its radiation of heat hundreds of thousands of times faster than any other chemical reaction, the new quantum theory of the way in which light comes, the doctrine of indeterminacy of matter, the teaching that the quantum theory "has done away with cause and effect," the dictum that matter is not a thing but an event, the doctrine that the ultimate reality is thought, that matter is force and only force—these and other teachings are amazing. Some of these teachings suggest that the fight by physicists and philosophers against matter has gone too far; that the pendulum has swung so far toward idealism that there will have to be a swing back; then, at any rate, there is a demand for a more restrained and sober statement. For "nothing happens without adequate cause."

Chapter Two presents the overthrow by scientists of the view that life is mechanical or electrical energy. This chapter repeats, from fresh points of view and in the words of the greatest scientists, the old truth that there is matter and that there is spirit; and that

it is not wise to gather that because mind is not red or blue or green, because it is not a somewhat that can be measured by linear measure, or square, or cubic, and that because it does not look like a thigh bone, a jugular vein, a stomach, we must conclude that it—mind—has no existence.

The author devotes the last seven chapters to Evolutionism. In the first he shows that there is today no generally accepted theory of evolution; that the Darwinian theory which thirty years ago demanded to be believed by all has gone into a decline. In the chapter on "Evolution—Atheistic and Theistic," Dr. Graebner says: "Strictly speaking there is only one kind of evolution, the atheistic." Theistic evolution, as described by Dr. Marion Strutter, *e. g.*, is not consistent with the teaching of the Christian Scriptures. On the whole, Theistic as well as Atheistic evolutionists would appear wiser if they were "to keep quiet."

In Chapter Four "The Barrier of Heredity" is considered, the barrier of Mendel's law, the barrier of the germ-plasm, the barrier of the Chromosome. By these he teaches "evolution is effectually barred," *i. e.*, an evolution of a new species.

Chapter Five is entitled "The Twilight of Darwinism." It teaches that Darwinism is near death. This is not universally recognized, indeed. Dr. Graebner quotes the Dwight Professor of Anatomy at Harvard University as saying: "We have now the remarkable spectacle that just when many scientific men are all agreed that there is no part of the Darwinian system that is of any great influence and that as a whole the theory is not only unproved but impossible, the ignorant, half-educated masses have acquired the idea that it is to be accepted as a fundamental fact."

In Chapter Six the difficulties that attend the interpretation of the Paleontological finds are effectively exhibited; and this kind of evidence once thought to be *the* line of evidence for the Lamarckian, Darwinian view is dwarfed into relatively small value. All evidence of man's descent from a cousin of the ape has been shattered. No "missing link" at this date can with any certitude be pointed to.

One of Dr. Graebner's quotations may be cited in closing this notice of his "*God and the Cosmos*": "The 'either-or' which confronts us to-day is that propounded by Disraeli at Oxford in 1864 in an address on 'Evolution': 'What is the question now placed before society with a glib assurance the most astounding? The question is this: Is man an ape? I repudiate this view with indignation and abhorrence. The Church teaches us that man is made in the image of his Creator—a source of inspiration and of solace—a source from which only can flow every principle of morals and every Divine truth. . . . It is between these two contending interpretations of the na-

ture of man and their consequences that society will have to decide. Their rivalry is at the bottom of all human affairs. Upon our acceptance of that Divine interpretation . . . all sound and salutary legislation depends. The truth is the only security for civilization and the only guarantee of real progress.'" T. C. J.

THE COVENANT OF GRACE. *By Rev. W. Hendriksen.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 95 pages. 60 cents. Those who sadly wonder whether any but modernistic books are being printed now-a-days will take comfort when they read this little volume. The author is, I take it, a minister of the Dutch Reformed Church. He has written a clear, sound and edifying exposition, from the standpoint of the Reformed faith, of the Covenant of Grace. This doctrine is carefully defined and is considered in its relations to other teachings of Scripture and to Christian life and practice. Its meaning for the children of believers and its comfort for all who accept their covenant obligations are set forth in an impressive way. Here is the faith of our fathers, put in somewhat theological language but simple enough to be understood and appreciated by any intelligent Christian. This book will help some people to understand how the Reformed doctrines in their purity can minister such strength and consolation to those who hold them. J. D.

OUR CONCERN WITH THE THEOLOGY OF CRISIS. *By Walter Lowrie.* The Bohlen Lectures for 1932. Meador Publishing Company, Boston. 214 pages. $2.00. The Expository Times says of this book: "The ablest book that has yet appeared in English on the Barthian Movement has unfortunately been published in America. We say 'unfortunately' because the price is two dollars, which at the present rate of exchange is a very stiff price for a moderately sized volume. . . . The writer is himself a thinker of distinction who finds the Barthian school congenial to his mind and has been steeped in it for years. . . . He is a fervent preacher of the Theology of Crisis and not a critical or calmly dispassionate exponent of it."

We would agree with the Expository Times in its estimate of the value of Dr. Lowrie's contribution. His book is not the best book with which to begin a study of the Barthian thought, but it is, in our judgement, the ablest of the books that have sought to interpret the Theology of Crisis to the English world.

Dr. Lowrie does not attempt to give a detailed exposition of the thought of Barth. He seeks, instead, to dwell exclusively upon the most important features of the Barthian theology and to detect as it were the greatest common denominator of the Barthian school and the schools closely related to it. He endeavors "to seek after a prin-

ciple of unity—the unifying principle which actually holds such a school together." This he correctly finds in the assumption of the infinite qualitative distinction between time and eternity. The major portion of the book is devoted to an attempt to set forth the Barthian thought of *time* and *eternity* and to show the bearing of their thought here on their interpretation of Christianity. It is safe to say that Dr. Lowrie has given us the most masterly discussion of this extremely difficult problem that is available in English.

The Expository Times closes its discussion of Dr. Lowrie's book with the significant sentence: "Rarely have we met a book so personally searching and so home-coming, and the reader will be insensible indeed who can evade its challenge." H. R.

HISTORICAL THEOLOGY.

A HISTORY OF CHRISTIAN THOUGHT: VOL. II, THE WEST FROM TERTULLIAN TO ERASMUS. *By Arthur Cushman McGiffert.* Charles Scribner's Sons, New York. 420 pages. $3.00. The first volume of this set was reviewed at length in an earlier number of the REVIEW. It traced the development of early Christian Thought and of the thought of the Eastern Church to its solidification under John of Damascus. This second volume continues the study and is concerned with the development of Western Thought from Tertullian to Erasmus. These two volumes taken together give us our most readable account of the development of Christian theology before the Reformation. They are backed with a wealth of scholarship and are written with a simplicity and a clarity that are as rare as they are admirable.

Tertullian was the founder of the Western Theology. He looked at everything with the eyes of a lawyer and gave religion and morals, the gospel itself, a legal cast which they have never lost. Cyprian, a disciple of Tertullian, identified the church with a particular institution, the Catholic Church, which was founded upon and had its existence in those bishops who held their office in regular succession from the Apostles. This church alone, he claimed, was in possession of saving grace and apart from it there was no salvation. He was in a very true sense the founder of the Catholic Church.

Augustine was of course the most famous and commanding of all the Latin Fathers. Dr. McGiffert thinks that his doctrine of God (God as absolute will eventuating in a double predestination), his doctrine of Man (original sin, original guilt), his doctrine of Grace (irresistible grace, perseverance of the saints) is a curious combination of mystical piety, Neoplatonic philosophy, Manichaean dualism, Christian tradition, strained exegesis, rigorous logic and glaring inconsistencies born of religious instincts and moral needs which can

hardly be matched anywhere else in the history of human thought. This conclusion, of course, will not be very palatable to orthodox Presbyterians, and they will certainly not concede that he has proved his point.

In spite of Augustine's great repute his teaching was accepted in its entirety by comparatively few. It was generally recognized as a novelty and most theologians of the day were afraid of it, because it seemed to destroy all human freedom and initiative. The Augustinianism that came to be accepted in the Church was the Augustinianism of Gregory the Great, who minimized its original elements and emphasized the elements in it that were in accord with popular piety.

In tracing the doctrines of the Medieval Church Dr. McGiffert shows that in addition to the scholastic and sacramental system represented by Thomas Aquinas there was a mystical Christianity represented by Meister Eckhart and an ethical Christianity represented by Erasmus. If it had not been for Luther and the Protestant revolt the three types of Catholic Christianity might have continued to exist in the same Church. "In that event while Catholic dogma might have remained untouched and sacrosanct it would have ceased to dominate the religious situation and to restrain the free working of the human mind. But the Protestant revolt made all this impossible. It brought dogma to the front again and gave it a place of prominence it had not enjoyed for generations. In opposition to Protestantism the Catholic Church was driven to define its own dogmatic position with a completeness and definiteness never before approached, and to anathematize all that departed from it. . . . The Protestant Reformation was a double tragedy for the old Church. It meant not only the loss of vast territory and multitudes of adherents but also such a hardening of temper and narrowing of platform as unfitted it to meet the needs of the dawning modern age. The forces of reaction, hitherto more or less balanced by the forces of progress, now took complete control and the Church lost that leadership that had belonged to it for a thousand years."

I have merely indicated some of the high points of this most interesting work. Individual positions may be challenged, but this volume and its predecessor have become already standard works in their field. E. T. T.

CONTEMPORARY AMERICAN THEOLOGY. *Edited by Vergilius Ferm.* Round Table Press. 361 pages. $3.00. The title of this book is something of a misnomer. It does not give us theological essays, as we might expect, but something better, autobiographical sketches, the mental and spiritual pilgrimages of contemporary American theolo-

glans, a summary of the positions taken in their various books, with what they consider to be the background out of which their most characteristic ideas have developed. If it is not contemporary American theology, it is the best sort of introduction to that theology, an introduction to the theologians themselves, a history so far as they can trace it of their own mental development.

J. Gresham Machen is the one conservative included in the group,—but the others represent a wide range of opinions. There is a distinct need for just this sort of a volume. There is nothing else like it in the realm of theology. E. T. T.

THE JEW THROUGH THE CENTURIES. *By Herbert L. Gillett.* Willett, Clark and Co., Chicago and New York. 1932. 422 pages, including Bibliography and Index. $3.00. Professor Willett has given us an interesting, informing and stimulating volume in his usual brilliant and forceful style. Naturally this book, as the title suggests, is a running-mate to the author's *The Bible Through the Centuries.* Beginning with a brief description of Palestine and a sketch of Hebrew origins the author really gets into his theme with the Rise of Judaism after the end of *Hebrew* history, which came with the fall of Jerusalem. He makes a clear and just distinction between Hebrew *nation* and Jewish *group*, following closely the investigations and conclusions of Godbey, that there is now no such existing reality as a pure Abrahamic or Israelite stock of Jewry today but a most elaborated and diluting conglomeration of countless racial strains. The connection of Jewish religionists with Hebrew race is a most "tenuous" one. The author brings his discussion down the ages to the present problem of Zionism in Palestine, with its threat to the peace of Arab and Christian and Jew in the Near East, rounding up with some advice to Christian and Jew as to such considerate attitudes and conduct as may assure their future peaceful relations and possibly hasten a synthetic religion. The book is based upon thoroughly radical interpretations of Sacred Scripture and Christian Faith. The author evidently has not been informed that Wellhausenism has been dead these many years. He even raises Wellhausen's wild bet and goes on, on insufficient grounds, to reverse the established chronological order of Ezra and Nehemiah, contradicting himself more than once in the effort. He makes honest confession of Unitarian belief in these words: "with the passing of that conception of Deity ('trinitarian formula'), a new door opens to Jewish and Christian fellowship." Professor Willett, like many pale Christians, would arrive at religious peace through surrender. His book, nevertheless, is valuable and deserves reading as a colorful presentation of the ever-pressing problems of an assertive Judaism. E. M.

TWO SAINTS: ST. BERNARD AND ST. FRANCIS. *By G. G. Coulton* University Press, Cambridge; The Macmillan Co., New York. 121 pages. $1.00. G. G. Coulton has done more than any modern scholar to help us to understand the Church of the Middle Ages. His great work on "Five Centuries of Religion" is a classic in the history of monasticism. In response to many requests he has at last reprinted separately the chapters in the first volume of that work on St. Bernard, together with the Franciscan chapters in the second volume. The little volume as now issued is not the best introduction to the lives and works of the two saints, but it is a most valuable supplement for those already interested in the two men, who dominated between them the religious life of the 12th and the 13th centuries. E. T. T.

THE OXFORD MOVEMENT AND AFTER. *By C. P. S. Clarke.* Morehouse Publishing Co., Milwaukee, Wis. 316 pages. $2.95. The most important movement in the Church of England, and in the Episcopal Church of our own land, in the last hundred years is the Oxford (Anglo-Catholic) Movement, which celebrates this year its one hundredth anniversary. This book is an excellent account of the rise and development of the Movement down to the present day. It appears to have passed through a number of stages. Its first advocates put their chief emphasis on Apostolic Succession and the authority of the Church. In the second generation there came an increasing interest in ritualism. The third stage was marked by the appearance of Lux Mundi, edited by Charles Gore in 1887. From that time there has been a party within the Anglo-Catholic movement that is definitely liberal in its theology, hospitable to the higher criticism and to social applications of the Gospel.

Mr. Clarke claims that the Oxford Movement has regenerated the Church of England. "Its first aim was the revival of holiness in the Church, and in this it has succeeded far beyond any contemporary expectation." "With regard to worship little need be said. No one would deny that the Movement has redeemed the whole Church of England, not merely a party in it, from a state of slovenliness and irreverence." One does not need to agree with the Anglo-Catholic ideal of holiness to recognize that there is large truth in this claim. The Anglo-Catholic group is today the most aggressive element in the Anglican communion. It is a movement about which the intelligent Christian needs to be informed. E. T. T.

CHARLES HENRY BRENT: EVERYBODY'S BISHOP. *By Eleanor Slater.* Morehouse Publishing Co., Milwaukee, Wis. 128 pages. $1.50. Miss Slater does not give us a formal biography of Bishop Brent but a

sketch of his life, an interpretation of his character, marked by sympathetic understanding and real beauty of expression. I began to feel the power of Bishop Brent's personality as a chaplain in the A. E. F. I recognized—as who did not?—the greatness of the man as I saw him preside over that great meeting in Lausanne, for which he was ready literally to give his life. Miss Slater's book came therefore as a great boon to me. But Bishop Brent was "Everybody's Bishop," and anyone who reads the book will feel that he has lived with a great soul. E. T. T.

God In the Constitution. *By R. Kemp Morton.* The Cokesbury Press, Nashville, Tenn. 189 pages. $1.00. The author of this book is a lawyer and a member of the Presbyterian Church in Charleston, West Virginia. In some respects the book is unique. It is the only book that I have ever seen on this particular subject.

From time to time attempts have been made to have the name of God written into the Constitution of the United States. A notable attempt was made in 1875 under the leadership of President Grant and James G. Blaine. But all such attempts have failed. Members of certain religious groups decline to vote because the name of God is not in the Constitution. The author of this book does not advocate the writing of the name of God in the Constitution. On the contrary he is opposed to it, but it is his purpose to show that God is in the Constitution although his name is not mentioned, and that Christianity is a part of the law of the land. This he does in a very interesting and informing way.

The titles of the four Chapters of the book are as follows: The Separation of Church and State, The Periodical Campaign to put God into the Constitution, The Standard of Judgment, and Religious Liberty. The titles give a fairly good idea of the ground covered by the book. The author does not give as much credit to Thomas Jefferson for the establishment of religious liberty as Thomas Jefferson gave himself. He gives the major part of the credit to James Madison and to the Presbyterians and Baptists of Virginia. I heartily agree with him in this.

Those who are interested in the vital subject of religious liberty and in making and keeping America Christian will find this book helpful and stimulating. The author has done his work well. I find myself in disagreement with him on only one vital point. He believes that the Christian should take up arms and fight whenever his country calls upon him to do so. I believe that our Confession of Faith is right when it says that God alone is Lord of the conscience.

W. L. L.

BARTON WARREN STONE. *By Charles Crossfield Ware.* The Bethany Press, St. Louis, Mo. 357 pages. $2.00. The sub-title speaks of the subject of this biography as "A Pathfinder of Christian Union." His efforts after Christian union on a Bible basis resulted only in two new sects, the Christians and the Disciples (of which he was a co-founder); nonetheless he was one of the earliest seekers after Christian Union, and his life has a special interest for Presbyterians in that he is one more representative of that denomination who has been alienated by hyper-Calvinism and has used early Presbyterian training for the building up of other sects. Educated in David Caldwell's famous school in North Carolina, exposed to the evangelistic preaching of Presbyterian ministers who were fired by the great Revival which spread out from Hampden-Sydney College, Barton Stone became a Presbyterian evangelist and one of the leaders of the Great Awakening in Kentucky. He found Calvinism, however, "a most discouraging hindrance to the sinner, and an engenderer of a bondage of gloom for the saint." He and his fellow protestants in the Synod of Kentucky declared that a Confession of Faith was an impediment to the Revival. They would not be "bound up to such explanations of the Word of God as preclude all further inquiry after truth." They concluded: "We bid you adieu until thro the providences of God it seem good to your Rev'd Body to adopt a more liberal plan respecting human creeds and confessions." So the Christians had their beginning in Kentucky. Later Stone amalgamated the majority of his followers with the followers of Alexander and Thomas Campbell, also apostate Presbyterians, and the body known as the Disciples of Christ, or Christians, was the result.

Mr. Ware has given us here not only an interesting account of Stone himself, but also a revealing history of his times. Much light is thrown on Presbyterian history in North Carolina and Kentucky, on the growth of the Shakers in the great Revival, as well as the early history of Christians and Disciples. Students of American Church History will enjoy it. E. T. T.

SAMUEL LESLIE MORRIS: An Autobiography. The Presbyterian Committee of Publication, Richmond, Va. 140 pages. $1.25. Dr. Morris was born December 25th, 1854, in South Carolina. In May, 1930, he retired as Secretary of Home Missions of the Presbyterian Church in the U. S. after 29 years of fruitful service (during which there had been a remarkable expansion of the Home Mission work of our Assembly), carrying with him the esteem and affection of the Church. The story of his life will be of great interest to his many friends, of course, but also to those who are interested in the life and ideals of the Southern Presbyterian Church and to those who like a frank,

rather naïve, record of a life lived in the service of the Church. Considerable space is given, of course, to the development of the Home Mission enterprise under Dr. Morris (we are sorry that he did not go into the story more at length), but there are also other interesting sidelights, on the Woodrow controversy, for example, in which Dr. Morris championed the cause of Dr. Woodrow, and many homely anecdotes, as those regarding Ben Tillman, whom Dr. Morris helped to discover.

In the last chapter Dr. Morris makes very plain his great love for the Presbyterian Church. He goes beyond the historical facts, however, when he speaks of Presbyterianism being preserved among the Waldensians and the Scotch Culdees and when he claims that the Constitution of the United States was molded on the Presbyterian Form of Church Government. E. T. T.

THE CONVERSION OF THE CHURCH. *By Samuel M. Shoemaker, Jr., Rector of Calvary Church, New York City.* Fleming H. Revell Co., New York. 125 pages. $1.25. Dr. Shoemaker is one of the militant leaders of the First Century Christian Fellowship movement, formerly known as Buchmanism and now better known as "The Oxford Group." The volume is the record of this group in the church of which Dr. Shoemaker is rector. In view of the widespread interest in the Oxford Group just now the book compels our attention. Whatever may be thought of the movement which the author is explaining—and many good men today are at wide differences over the good and the evil inherent in its method of work—it is well to know that the most severe critics of the Oxford Group express warm appreciation for Dr. Shoemaker. The bitter opponents of the movement preface their criticisms by saying that the sanest leader it has developed is Dr. Shoemaker.

The volume deals in its six chapters with The Sins of the Church, The Conversion of Christians, Living in Touch with God, Living in Touch with People, The Genius of Fellowship, and The New Church.

The sins of the Church dealt with in detail is its slavery to institutionalism, its emphasis on a social message and its attaching too much importance to making an intellectual appeal to unbelievers.

In the conversion of Christians he deals with the sins which ministers and other religious leaders find most difficult to fight and then shows how in his own experience great blessing has come to him and to his church from the plan of "The Oxford Group." He emphasizes the thing which is associated in the popular mind with this movement—soul winning. Along with this comes stress upon two other matters always prominently connected with this movement—the possibility of an individual Christian having specific and constant

guidance through his contact with God and the practice of confession of sins to each other as the way by which to enter into this fellowship with Christ.

The opening sentence of the closing paragraph of the book suggests the importance which the author attaches to the movement in which he has been such a prominent leader: "It looks as though the revival long awaited is on the horizon and as if the Oxford Group were the spear-head which opens the way."

The man or the woman who is inclined to scoff at the whole movement, to declare that a man is not made good by your telling him how bad your life has been, and that there are occasions when God does not give the definite and specific guidance which the leaders claim, should be honest and fair enough to let one of the great leaders of the movement tell of his experiences during the more than fourteen years of his association with it. It cannot be uninteresting; it will not be unhelpful, no matter what your final view as to the value of the movement about which Dr. Shoemaker writes. C. H. N.

THE STRATEGY OF CITY CHURCH PLANNING. *By Ross W. Sanderson.* Institute of Social and Religious Research, New York. 240 pages. Price $2.00. Here is another book from the Institute of Social and Religious Research which suggests the scientific study of a problem to which American Protestantism is hardly yet awake.

What is the relation of church progress to urban change? Do churches ordinarily take on a hue of their environment? How are they affected by the social changes taking place in their neighborhoods? Dr. Sanderson gives some penetrating answers to these and other questions involved in city church planning, basing his answers upon an examination of nearly 2,000 churches of forty-seven denominations in sixteen American cities of over 100,000 population. None of the cities selected are in the South, but this fact does not make the conclusions inapplicable to the problem in Southern cities.

In general the author discovers that the rule holds: "Like neighborhood, like church." Indeed the conclusion reached by this investigation indicates a sort of social determinism at work which at first blast seems almost sinister in the regularity of its operation upon local organizations. It appears to leave small room for spiritual law in the ecclesiastical world and gives one the uncomfortable feeling that the church has become entirely subject to its environment. At this point in the book one is led to ask what has happened to the form and spirit of the church which once functioned with equal vigor in Caesar's household and in the catacombs of Rome.

But two exceptional types of churches emerge that are made the subject of special study—the "sub-modal," or those that fail in the

midst of favorable social trends, and the "super-modal," or those which, even in the midst of unfavorable social trends, are making striking progress. It is upon a close study of these two types of churches that the author makes his own contribution to the formulation of an adequate Protestant strategy for planning American city churches.

This book ought to be studied by those who are leading the Christian forces in our Southeern cities. All Home Mission Secretaries of our three or four major denominations of the South ought to be shut up in one room and required to study its implications for the entire field of interdenominational church planning. Teachers of pastoral theology could well study the Institute's whole series of nine books on the city church, to the end that our young ministers be sent out at least aware of a problem which American Protestantism must face or at whose hands it must suffer devastating spiritual loss.

P. D. M.

THE NEGRO'S CHURCH. *By Benjamin Elijah Mays and Joseph William Nicholson.* Institute of Social and Religious Research, New York. 321 pages. $2.00. Most Southerners do not know the facts about the Negro's Church, any more than they know the real facts about the Negro. Two volumes issued by the Institute of Social and Religious Research will help a man to secure these facts if he is anxious to have them. The first, *Negro Problems in Cities*, by T. J. Woofter, Jr., was published a few years ago; the second has just appeared and is now being reviewed.

The authors are Negroes. They attempt to give an accurate description of the Negro church today in the United States. Their data was secured from a first-hand study of 609 urban and 185 rural churches, distributed in such fashion that the sample may be considered fairly representative of the Negro church both rural and urban. As in all the publications of the Institute of Social and Religious Research there is a staggering mass of figures, but the main facts stand clearly to the fore.

"The analysis reveals that the status of the Negro church is in part the result of the failure of American Christianity in the realm of race relations; that the church's program, except in rare instances, is static, non-progressive and fails to challenge the loyalty of many of the most critically-minded Negroes; that the vast majority of its pastors are poorly trained academically and more poorly trained theologically; that more than half of the sermons analyzed are abstract, other-worldly and imbued with a magical conception of religion; that there are too many Negro churches; that the percentage of Negro churches in debt is high; that for the most part the Negro church is little concerned with juvenile delinquency and other social

problems in its environment; that less than half of the reported membership can be relied upon to finance the church regularly and consistently; and that the rural church suffers most because of the instability and poverty of the rural Negroes."

Yet the authors believe that there is in the genius of the "soul" of the Negro church something that gives it life and vitality, that will continue to make it play an altogether unique part in the history of the race. It would be a good thing for the Kingdom if leaders of white churches, as well as those of Negro churches, would read and consider the questions raised by this book. E. T. T.

YEAR BOOK OF AMERICAN CHURCHES. *Issued under the auspices of the Federal Council of Churches. Herman C. Weber, Editor.* Round Table Press, New York. 400 pages. $3.00. This excellent work serves a double purpose: (1) It serves as an indispensable reference book for those who wish up-to-date facts regarding the American Churches; (2) it presents the Church's record in the various fields of its activities during the year 1932,—not only its actual achievements but also its most important trends. A book so replete with information ought to be dry as dust. As a matter of fact, it is so well arranged and so ably edited that it holds one's interest throughout. For example, the 212 American denominations are grouped in 32 families, the relation of the various members of these families are illustrated (usually) by ingenious charts and each particular church is characterized by a brief, pointed description.

There are many other interesting charts. One, for example, compares the business index of the last decade with the evangelistic index. The interesting fact emerges that with the exception of a single year they are in inverse ratio. When the evangelistic index is up the business index is down. The Coolidge prosperity era ending in the bull market of 1929 shows a steady decline in the Church line. And the depression in business started the Church line up again.

Henry P. Van Dusen notes four trends in the field of theology: (1) the passing of non-theistic humanism; (2) the mounting distrust of liberal theology (this does not mean a return to traditionalism); (3) the progressive resolution of the science-religion controversy; (4) a renascent supernaturalism.

The book is full of interesting facts. It will repay reading, and for reference in the field of current religion it is unsurpassed.

E. T. T.

LIFE BEYOND DEATH. *By James Thayer Addison.* Houghton Mifflin Company, Boston and New York. 283 pages plus excellent bibliography. $3.00. "If a man die shall he live again?' What happens to

the soul after death? In the book before us Dr. Addison shows us how these and related questions have been answered in the religious beliefs and practices of mankind. The author advances no arguments in support of the belief in personal immortality. As an historian he simply sets before us the beliefs of believers in the immortality of the soul, beliefs which have been held by different tribes, peoples and religions in the past and in the present. He begins with the presentation and description of the rudimentary beliefs found among primitive people and among the uncultured masses in modern civilizations; and in the following two-thirds of his book discusses the beliefs about the soul after death which are found in the more developed religions—such as Hinduism, Buddhism, Christianity and Islam. The belief in the survival of the soul after death is shown to be so universal that no record is found of a religion or people in which it does not prevail. We know of no other book in English which follows the same method and presents the same material that we find here; and this book will prove of great interest and value to all who are engaged in the comparative study of religious beliefs or who are interested in what others have thought concerning the future of the human soul. The author occasionally forgets his role of simple historian and records personal convictions with which many readers will not find themselves in accord. Such departures, however, are relatively infrequent and rather add to the value of the book, since they are themselves expressions of the "beliefs of believers."

D. W. R.

PRACTICAL THEOLOGY.

TEACHING RELIGION CREATIVELY. *By A. J. Wm. Myers, Ph. D.* Fleming H. Revell Co., New York. 239 pages. $1.75. Dr. Myers combines to an unusual degree scholarship with attractiveness and practicality. He is strongly for a sane use of new methods but knows full well that nothing is more foolish than to make creative education "synonymous with unlimited 'self-expression' on the part of those who have little to express and with pupils doing 'just what they want to do' without guidance, counsel or stimulus toward self-control and social purposing." With that viewpoint, and with a consciousness of the gravity of the era through which the world is passing, he deals illuminatingly with such questions as freedom, worship, learning, environment, programs. In all of this there is a solid theoretical basis, a wealth of illustrations and a direct application to concrete teaching situations that make the book delightful reading and immediately helpful. One feels, too, as it is finished, the wonderful possibilities in boys and girls if we can stimulate rather than repress them.

W. T. T.

THE POSSIBLE SELF. *By Frank S. Hickman, Ph. D.* The Abingdon Press, New York. 128 pages. $1.25. Some years ago Dr. Woodworth, speaking of the rapid liberalizing of psychology, remarked, "first, psychology lost its soul; then, it lost its mind; then, it lost consciousness, and there remains to it only behaviour of a kind." Dr. Hickman, using the psychological concept self, rather than the theological term soul, takes his stand staunchly with Dr. William McDougall on the side of purposive psychology. Against the behaviorists and the associationists he establishes the existence of a "substantial and fundamental self," which while interacting with the body and being affected by the environment is not wholly mastered by either. It can choose a far end, select and organize its present interests and modify its environment to suit its needs.

In a clear and interesting way he shows how this self grows through developing sentiments around worthy objects and forming proper habits on every level from the physical to the spiritual. Though made in two or three pages, there is a trenchant criticism of an unduly progressive education which would leave a child, incapable of constructive thinking, without standards and with a critical, questioning attitude toward everything.

In a sense the book might be called the application of McDougall's purposive psychology to religious education. But Dr. Hickman does more than slavishly follow this master; he adds the thinking of others and his own creative touch to his colleague's basic work. The book furnishes a satisfying psychological foundation for Christian education.

W. T. T.

CHRISTIAN EDUCATION OBJECTIVES. *Edited by James Asa White.* Fleming H. Revell Company, New York. 142 pages. $1.25. This volume consists of seven chapters, each of which is written by a different religious leader and each of which is dedicated to a discussion of one of the seven Objectives for Religious Education that were adopted by the International Council of Religious Education in 1930. The book is prepared under the auspices and by members of the Northern California Council of Religious Education, and therefore we have the viewpoints presented of several denominations, as well as of several trends of religious thought within the denominations. The book is intended for classroom use and each chapter is closed with a series of questions intended to provoke discussion of the issues raised by the author. It will be very helpful and suggestive to all pastors and to all other Christian workers who are interested in making more effective the work of religious education in the local congregation.

C. H. N.

RELIGION AND THE GOOD LIFE. *By W. C. Bower.* The Abingdon Press, New York. 231 pages. $2.00. This is a study of the way in which religion functions in the formation of character. Professor Bower begins with an analysis of the good life. He then passes to the presentation of a functional view of religion; that is, religion is viewed as the most essential phase of man's adjustment to his world. By religion one builds a unified world of reality within which one's personal adjustments take place. And within that unified whole one is integrated as a self-realizing person. He learns to be at home in the universe, finding in religion a way of meeting the fundamental need for recognition and security within the universe. Among the ways of securing this adjustment are prayer and participation in the religious group.

It has often been said that a philosophy is essential for religious education. This book presents a philosophy of religion, in harmony with Professor Bower's previous writings in education. It thus fills a need which has become more pressing with each previous contribution, not only from his own pen but from others whose thought in general is along similar lines. The book is welcomed as a valued contribution to the, as yet, too scanty literature of the philosophy of religious education. L. J. S.

EVANGELISM AND THE PRESENT WORLD ORDER. *By Charles W. Brewbaker.* Fleming H. Revell Co., New York. 180 pages. $1.50. This most practical book is written by a man who believes that the ills of the present world order can be remedied only by men and women who have taken Christ as Saviour and Lord of life. The author handles deftly and sanely each type of Evangelism: Educational, Household, Pastoral and Visitation, Revival and Preaching Mission, Open-Air and Witnessing, Industrial and Social, Rural, Casework, Gospel-Missions and Prison and the Printed Page. Older ministers will be reminded of much that they know and younger ones will be helped to a clearer idea of the meaning and method of Evangelism by reading this book. I regard it as one of the most helpful discussions of Evangelism which has appeared in years. B. R. L.

THE MINISTER AND HIS OPPORTUNITY. *By Frederick A. Agar.* Fleming H. Revell Co., New York. 96 pages. $1.00. The avowed purpose of this little book is to help the pastor to a better understanding of his task and to greater efficiency in it. While not overlooking the spiritual element in the life and work of the church, the author is here concerned with practical methods. He advises the pastor concerning a variety of matters, such as are more fully dealt with in our Seminary courses on "Pastoral Theology" and in several

periodicals which conduct for the benefit of pastors departments of church methods and management. H. W. D.

PASTORAL THEOLOGY. *By John H. C. Fritz.* Concordia Publishing House, St. Louis. pages ix plus 343. $3.25. A professor in Concordia Seminary, St. Louis, has written especially for pastors of the Lutheran Church. His book is reverent, hyperorthodox, yet full of good common sense and practical advice; and it covers so much ground that one is reminded of Schaff's encyclopaedic "Theological Prapaedeutic," with which there are many parallels of words and ideas, as both Fritz and Schaff drew on the same standard German works. Dr. Fritz's book is avowedly based on Walther's untranslated "Amerikanisch-Lutherische Pastoraltheologie," published sixty years before, but contains a great deal of valuable newer material, especially on religious education, stewardship and visitation evangelism. I find it all interesting and much of it helpful. W. T. R.

SERMONS FROM LIFE. *By Clarence E. Macartney.* The Cokesbury Press, Nashville, Tenn. 292 pages. $1.50. This volume contains twenty-three discourses developed around living experiences of human beings who, in a very realistic way, have come face to face with tragic temptations which for some have resulted in keenest disappointment and sorrow; for others, have issued in triumphs and victories indescribably satisfying. Many of the subjects discussed are taken over bodily from catch phrases thoughtlessly used in everyday conversation, such as "I want to see life;" "Is Jesus Christ real?"; "There is something missing;" "It was a great disappointment." Each chapter is given an appropriate scripture text. The literary style is simple, straightforward and inspiring. Every subject considered is dealt with in its relationship to definite scriptural interpretations. The volume, if read thoughtfully, will surely offer inspiration and guidance to everyone. P. H. C.

PRIZE SERMONS. *Edited by Edwin A. McAlpin, D. D., Chairman, C. Wallace Petty, D. D., Hugh T. Kerr, D. D., J. Newton Davies, S. T. D.* The Macmillan Co., New York. 309 pages. $2.00. We would expect this to be a volume of good sermons, and it is. Its contents are the cream of four hundred and ninety-two sermons submitted in a prize contest and selected by the group of able preachers who edit the book. Such a process has resulted in a notable volume of sermons. They are sermons that reach the heart by the unfolding of the living truths of the Scriptures. It is interesting to note that the sermon to which was accorded the prize has to do with faith in God. Preachers will find this book a sort of guide to the kind of sermon

our modern day demands. Others will find it a book full of spiritual and religious value. This is a most appropriate book for a gift to a Christian friend. J. C. S.

ERICH OHLSON. *By Elizabeth von Maltzahn.* Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 224 pages. $1.50. This striking novel deals with a religious problem—the conflict between modernism and the Christian faith as it has come down to us through the centuries. It is the story of a young minister who in the University has accepted liberal teachings and no longer believes in the supernatural, the deity of Christ, the Resurrection, etc. The perplexity and disappointment of his congregation as they become aware of this fact, the tension in his home, his own increasing restlessness and the outcome of it all are told in a vivid way. The author has an unusual gift of terse description, the action is rapid and there is a dramatic intensity about the whole story. The book was written first in German and has been translated into several languages. The scene is laid on one of the Halligen Islands off the coast of Germany. It is a wholesome book. There are no long theological discussions, but the story moves largely in the realm of the emotions. J. D.

THE STIRRED NEST. *By Teunis E. Gouwens, D. D.* Cokesbury Press, Nashville, Tenn. 174 pages. $1.00. These are sermons of distinction—wise, tender, rich in thought and full of encouragement. They show a real grappling with some of the problems that deeply concern men and women just at this time. The message is not one of shallow and facile optimism but it is bracing and reassuring and leaves us in the presence of a God who is both righteous and loving. We feel as we read one of these discourses that the light of God's Word is being permitted to shine upon our daily life. There is a distinct progress of thought and the style is chaste and vigorous. Dr. Gouwens is minister of the Second Presbyterian Church of Louisville, Ky. J. D.

FORGIVE US OUR TRESPASSES. *By Lloyd C. Douglas.* Houghton Mifflin Company, New York. 369 pages. $2.50. A Religious Book Club selection for December. This new novel, by the author of Magnificent Obsession, combines in a wonderful way the essential characteristics of interesting fiction, an intelligent theory of sociology and psychology and a constructive and helpful attitude to basic theological principles. The author clearly demonstrates a keen appreciation of human nature in all of its phases from men of narrow and circumscribed points of view to those at the head of "big business."

Without attempting to sketch the plot, I call attention to four

major characteristics: (1) underlying the story there is a basic purpose, (2) that the good and the bad in life co-exist is clearly indicated, (3) cynicism allowed to run riot may lead to phenomenal success which is at the same time tragic failure and (4) the true spirit of forgiveness, active in an individual's life, generates a dynamic which revolutionizes and emancipates. P. H. C.

MORAL MAN AND IMMORAL SOCIETY. *By Reinhold Niebuhr.* Chas. Scribners' Sons, New York. 277 pages. $2.00. As an analyst of the moral and spiritual condition of modern society Professor Niebuhr has few equals. The present volume gives a discerning and trenchant exposition of the limitations that economic and political interests impose upon moral ideals and has already aroused wide comment. The sub-title, A Study in Ethics and Politics, indicates more directly the problem with which the book deals.

The most powerful influence in the life of the individual, according to Professor Niebuhr, is man's economic condition, whether it be one of privilege or oppression, with the attitudes and desires which this generates. Its effect in determining the accepted interpretations and application of moral principles is strikingly illustrated in chapters on the ethical attitudes of privileged and proletarian classes. Religion, reason and imagination are all held to be incapable of overcoming the limitations which economic interests impose upon human nature. Rather these become tools for self-deception in most instances. Patriotism, too, presents a moral paradox. Selfish concerns are transcended in loyalty to the nation, but too easily equally selfish and morally inadequate national ideals take their place and these are now sanctified by the halo of patriotism which prevents rational criticism.

The conclusion reached as a result of this analysis is startling and somewhat unexpected, coming as it does from one who has taken such leadership in the application of Christian principles to social problems. The Christian ideals of unselfishness and brotherhood, sacrifice and love, which are held to be necessary and to an extent attainable in man's personal relationships, are found to be ineffective and indeed ultimately inapplicable in larger group relations—those of class to class, race to race, nation to nation. The brutal nature and consequences of social conflict, class blindness and oppression, national aggrandisement and war, have made Professor Niebuhr a pessimist. The possibility of a social order based on love and brotherhood is rejected as a sentimental illusion. The use of coercion and force by the less privileged classes and nations in the attainment of social justice is defended as both rational and ethical because most effective. The Christian ideal must be compromised in social conflict for political effectiveness.

There is a realism about this book that penetrates. Like all realism it presents facts that are unpleasant, facts that most of us would prefer to leave unnoticed. It is not to be recommended for casual reading but will bring searching of soul and trying of courage. This is the case no matter how inadequate we may feel the author's conclusion or his estimate of the resources of Christian faith to be. The facts about which he is concerned must be reckoned with if Christian ideals are to be meaningful in modern life. And in a significant way Professor Niebuhr has here done to the optimistic evolutionary social gospel of Liberal Protestantism what Joseph Wood Krutch in *The Modern Temper* so effectively did to religious Humanism. Taking its assumptions concerning God and man, he has demonstrated its ultimate futility. The choice between pessimism and a dynamic faith in the redemptive power of God, operative in the social as well as the natural order, becomes unavoidable in the light of such books.

R. F. D.

SOCIAL PATHOLOGY. *By John Lewis Gillin, Ph. D., LL. D., Professor of Sociology at the University of Wisconsin.* The Century Co., New York. $3.75. 615 pages. Whatever may be the predilections and mental obsessions of the reader when he opens this book, if he reads through to the end he will stand unbiased, oriented and uncovered in tribute to a real genius, and undoubtedly acclaim this book as the best and most thorough treatment on social science yet published. Social pathology is the scientific treatment of social diseases: their nature, causes, progress, manifestations and results. In order to prescribe scientific treatment the author makes a thorough examination of the people, institutions, movements and agencies that make up the social order. He begins where the Hoover commission on Social Trends leaves off. That commission went over the same general field covered by the author, found the patient in serious condition but did not adequately diagnose the disease and did not call in a doctor of social pathology. But the doctor is here in the person of the author of this book.

Those who are socially aware are convinced that the Roosevelt administration will be compelled to tackle in the next four years almost every problem of the social order, with legislation that will involve every social institution and agency. This book is a God-send to those of us who believe that all social problems that are correctly solved must begin at the center (the individual) and work toward the circumference (society). Presbyterian leaders who are standing aloof from the social application of the Gospel while taking refuge behind a convenient misnomer ("The Social Gospel") should certainly read this book.

After making a careful and accurate approach to the individual from the diagnostician's chart of his various diseases and their causes and cures the author moves to domestic relationships and discusses widowhood, divorce, desertion, dependency, illegitimacy, immorality, vice, prostitution, vagabondage, old age and the problems of the unmarried. From the home he moves, in his Third part, to social organizations and presents the disease of "disorganization" as seen in urban, rural, class, group, national and international gear-ups. In Part IV he presents statistically and forcefully "the breakdown of economic relationships" as seen in the economic system, poverty, dependency, women and children in industry, and that modern industrial ogre, unemployment. He brings the story close home to the Church when in Part V he presents "the pathology of cultural relations" as seen in religion, the breakdown of moral standards, delinquency, crime and the problems of reconstruction.

This compelling conclusion comes to us anew with the reading of this book: Our Church, which is a divine institution, simply must adapt or interpret the message of Jesus to the social problems of this day; that to do so we need not "tone down" but "tone up" that message to the pitch that Jesus gave it in the Sermon on the Mount and the 25th chapter of Matthew and by his life and teachings and atonement. In addition to being a divine institution the Church is the strongest pillar of the social order and as a social institution she must interpret her message to a changing world. R. C. L.

ALCOHOL AND MAN: THE EFFECTS OF ALCOHOL ON MAN IN HEALTH AND DISEASE. *Editor, Haven Emerson, M. D.* The Macmillan Co., New York. 451 pages. $3.50. Whatever becomes of the 18th Amendment it is plain that the liquor question will be very prominently before the American people for some time to come. Multitudes of men will be concerned not only with questions of social control but also with the question of personal attitude toward intoxicating drinks. In this critical time, leaders of public opinion, ministers especially, need calm, unbiased scientific information on the actual effects of alcohol on man. Information of this sort is provided in this book edited by Haven Emerson, of the DeLamar Institute of Public Health in Columbia University. The articles are written by medical experts connected for the most part with great universities or with the great hospitals of the country. They deal with the effects of alcohol on man in health and disease. The articles are all written with scientific precision but in terms that educated laymen can easily follow. Special attention is given to the effects of moderate drinking. The book is written with scientific detachment and is in no sense a plea for prohibition, but at the same time the evil effects of alcohol on the

individual as also its appeal to the individual are plainly set forth. One could only wish that more space was given to the social consequences of alcohol and to its propensities as a habit-forming drug. We hope that the book will be widely read. E. T. T.

THE ELEVENTH COMMANDMENT. *By Francis Neilson.* The Viking Press, New York. 283 pages. $2.50. The author's thesis is that the fundamental economic law is contained in Deuteronomy 19:14: "Thou shalt not remove thy neighbor's landmark." This he calls the "eleventh Commandment" and a fundamental religious principle not less than economic. Indeed Neilson finds all religion to be rooted in economic facts; he even calls worship "the economic manifestation of gratitude."

Interpreted in modern terms the "eleventh commandment" is explained to mean that every man has the natural right to land for his own subsistence, along with the duty, of course, to cultivate that land. The writer sees no hope in or from the cities, finding the economic sense of city-bred people warped and false. He is a foe to government as it is, advocating a tax-payers' strike and implying if not positively declaring that in the ideal society with everyone under his own vine and fig-tree there would be no need for government at all.

To support his thesis Neilson relies on history, philosophy and the Bible. The history of nations is presented as a record of violation of the fundamental law. Philosophers of the most varied types (Socrates, Kant, Vaihinger, Locke, Butler, even a 19th-century Presbyterian, P. E. Dove) are quoted. The weakest part of the argument is the attempt to show that Jesus was a "religious economist," a bitter enemy of Rome, hostile to all government, advocate of "non-co-operation." This is of course done by radical (not to say ridiculous) reconstruction of the New Testament records.

The author's case would be stronger if he were not so airily scornful of others' ideas. Typical is his assertion, as to one point, that "out of one hundred fairly well known works not one gives the faintest indication of understanding this command." And yet there is food for thought again and again. One can certainly agree with the writer that the present social "order" is not built on justice; that no society can endure that forgets the man on the soil or leaves him at the bottom of the pile; and that the religion of to-morrow will not be a mere urban-class institution, a servant of the modern state, but--if it is to survive—must mean a "deep desire to let God's justice prevail." K. J. F.

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OUR GENERAL ASSEMBLY OF 1933.

By The Rev. O. E. Buchholz, D. D.,

Head of the Department of Church Work in the General Assembly's Training School, Richmond, Virginia.

Evangelism, economy and energy are the three words which characterized the thinking and actions of the 280 commissioners who met for three days at Montreat, N. C., May 25-29, 1933, for the seventy-third General Assembly of the Presbyterian Church in the United States.

The Assembly honored itself by electing as its Moderator Rev. Ernest Thompson, D. D., Pastor of the First Presbyterian Church of Charleston, W. Va., a man well-equipped by endowment, training and experience for this post of leadership in the Church. Frequent expressions of praise for his moderatorship were heard during the meeting of Assembly and many high commendations of him have been put into print.

Since the reports of the Permanent and Standing Committees on Home Missions, Foreign Missions, Christian Education and Ministerial Relief, Religious Education and Publication, Woman's Work, Theological Seminaries, Assembly's Training School, Bible Cause, The Sabbath, Historical Foundation and the Mountain Retreat Association, have been given much publicity, they do not receive special attention here. It is the purpose of this paper to permit the readers to see the Assembly through the eyes of some of those who were members of it.

Rev. H. H. Thompson, D. D., Bristol, Tenn.:

"Who was there?" is a question that is often asked of the commissioner or the visitor from the Assembly. Not many of

our widely-known ministers were present. This may just have happened, or it may be there was a disposition to send younger men since no momentous questions were looming on the horizon. As one expressed it, "There were few of the big men present, therefore the little men had a bigger time."

Maybe it was fortunate that young men, and others with a more limited acquaintance, composed this court of our Church. Matters were dealt with by this Assembly with a frankness and courage which older men might not have manifested.

"Did Dr. Ernest Thompson make a good Moderator?" has been asked practically every member of the Assembly since his return home. His decisions were never challenged and all members felt he was fair. He had the good judgement to know when practically all the light had been thrown on a subject and before heat was substituted for light. Fortunately most of the brethren had good terminal facilities and when there was an exception our Moderator could say "No!" without giving offense. He expedited business without undue haste.

The words "parity of the ministry" were heard during the sessions of the Assembly repeatedly in connection with salaries and pensions of the agents of the church. Both laymen and ministers were heard in these discussions, particularly in the committee meetings. There was a wide desire that all servants of the church share in the great reductions that are necessary at this critical time. It was gratifying, however, to know that most of those who are paid by the funds of the Church had already made substantial cuts in their salaries. It was also voted that in the future all agents of the Assembly should be retired in the same manner, sharing alike what the church is able to contribute through its established channel. It was the general feeling that it was not wise nor right that some be retired on pensions from three to five times the amount of others who had labored as sacrificially and as effectively, though not perhaps as conspicuously. This conviction was also indicated in the appointment by the Assembly of an Ad Interim Committee to study the whole matter of salaries and pensions for all those who receive their salaries either directly or indirectly from the benevolent funds of the Church. This provision, I understood,

had in mind our seminaries and church schools along with others. It is well for the work's sake that these actions were taken. In the stress of these times people are more sensitive than normally and any apparent or real discrimination needs to be adjusted.

The resolution calling for a committee of the body to study until next year moral and social questions was adopted and then reconsidered and defeated. My own conviction is that the appointment of such a committee would have been very timely. We all readily concede that civilization is far more complex than it was a generation ago. . . . Many of us have telephone service in our churches, and we don't take the receiver down on Saturday night. We make use of electric lights and electric fans, possibly all unconscious of the fact that others are kept from church to provide them. . . . Some good people are asking whether temperance or absolute prohibition is in accord with God's word; what use may be made of the auto on Sunday; and, whether we like it or not, such questions as, "Is birth control sinful?" "Is our relation to other races, particularly toward the Negro race, the Christian relation?" "What attitude should the Christian take toward war?" Where guidance is sought it ought to be provided. Surely it is no reflection on the local pastor and session that there should be a special committee representing the whole Church to go more thoroughly into the study of such questions and report to the next Assembly. Nor can we see where we were taking the initial step toward political entanglements.

There seemed to be a deep-seated desire manifest to get down to those things that after all are basic and fundamental; that we proceed in our God-given tasks by faith; that we wrestle with God in prayer and claim His promises for His people. Yet there was lacking the desire to launch right out upon those things *now*. Tribute was paid to the place prayer should have in our Church by designating the next session of the body as the Prayer Assembly. Friday, the day following the opening, is to be a day of prayer and fasting, with the entire Church uniting. There might have been such a day this time, for the adjournment was earlier than usual. Perhaps all uncon-

sciously we deferred to another group that which we should have more earnestly begun ourselves, with a half or full day given to waiting upon the Lord. It would have been the best investment of our time at Montreat.

"Was there a high-point during this session of the Assembly?" If so it was when Dr. J. Ernest Thacker, in connection with the time devoted to prayer Sunday afternoon, brought a message on the first and chief business of the church, that of winning souls to Jesus Christ. His message was scriptural and gripping, and most timely.

But our Church is not yet ready for a great movement in the winning of souls. Our time and strength are yet too much given to secondary matters. The Church is not yet burdened tremendously for the lost. The New Testament Church went forward on its knees and only in this way shall we go forward for Christ.

Rev. Edgar G. Gammon, D. D., Charlotte, N. C.:

I was pleasantly impressed with the personnel of the commissioners. I feel that our Church, as a whole, was very well represented. It may be that I am growing older, but I was of the opinion that the Assembly was a younger body than it appeared to be the last time I attended it. It was also true that the younger men took a more active part in the proceedings, with few exceptions.

It was very clear to me that the spirit of the Assembly was pitched on a high plane. While it is true that there were no questions calling for heated debate, there was always present a Christian courtesy that was pleasant to behold.

I feel that the work of the Assembly was done in a smoother and more efficient way than it was ten years ago. As far as I could tell, the work of the Assembly was carefully handled and intelligently dispatched. The method of appointing the committees was a great help along this line.

There was a notable absence of any who were given to much speaking. Many church courts are hindered in their efforts by a few who are eager to be heard on any and all subjects. The last Assembly was not afflicted by any such condition.

REV. HORACE L. VILLEE, WINONA, MISS.:

One of the outstanding impressions gained from my attendance upon the Assembly was the uplifting atmosphere of the gathering. Brotherly love and harmonious action prevailed even when differences of thought and opinion were expressed. There were no "steam roller" tactics that were apparent to me, and each commissioner was given a courteous and respectful hearing regardless of age, rank or color.

I was surprised and delighted to find so many young commissioners present, many of whom were friends and fellow-students of mine in years past.

One afternoon, during a discussion in Anderson Auditorium, I looked over the gathering and felt my heart glow with pride as I realized that I was a part of a great church court composed of men that were the finest one could find anywhere in this world—men who were justly proud of being Presbyterians and men of whom Presbyterians need never be ashamed. It was difficult to tell minister from elder, and the question was asked again and again: Are you a minister or an elder? I consider that a tribute to the genius of our organization as a Church wherein the qualifications of minister and elder are practically the same.

Another striking impression was that of a deep undercurrent of concern for the salvation of souls, showing itself in an endeavor to shape the course of the Church along the lines laid down by Jesus Christ our Leader and seeking to avoid policies and pronouncements regarding the things of this world that might handicap the Church in her great enterprise.

I was impressed with the high type of leadership our Church enjoys in the various departments of her work and with their sacrificial spirit and practice in sharing hardships with the workers in the field.

I expected more public praying at the Assembly. But looking into the faces of the commissioners and considering their conduct and the fruit of their labors, it appeared to me that there had been plenty of fervent and importunate praying in secret. However, I am glad that a day has been set aside on

next year's docket for special prayer prior to the business sessions.

Rev. N. N. Fleming, Mebane, N. C.:

Prior to the meeting, due to the effort to reduce the number of commissioners, to limit the number of overtures and in general to shorten the meeting, the impression had gained ground that time might not be taken for mature deliberation in matters which should come before the body. Business, it is true, was transacted with dispatch but not without full deliberation and debate.

The shortness of the Assembly was due to several things. The efficient Stated Clerk and his assistant had the entire program planned before the meeting began, everything had been done to expedite matters, committees were promptly appointed (members being elected by sections), instructions and matters for consideration, including overtures, reports, etc., were placed in their hands, and they were ready to report in many instances almost before one would have thought they could be constituted for business. The place of meeting was itself an aid to transacting business. The serious-mindedness of the commissioners was another factor. "The men had a mind to work."

Men differed in their opinions, but there was a splendid respect shown at all times for the other fellow's views.

The Assembly had a wonderful spirit of earnestness and prayerfulness, felt in the first hour together, quickened by the splendid sermon of the retiring Moderator, Dr. Crowe, and the communion service and sustained by those sermons of Drs. Thompson, Thacker and Brown on Sunday and by the devotionals, and especially by the praise and prayer service on Sunday afternoon.

Rev. William Crowe, D. D., St. Louis, Mo.

Chairman of the Standing Committee on Bills and Overtures:

There were forty-eight overtures presented to the Assembly, about half the usual number. This evidenced generous restraint on the part of the presbyteries, in reply to the appeal that they consider the need for the economy of time at the approaching meeting. Doubtless the aftermath will be an avalanche of

papers requiring action next year. "Lord, how are they increased that trouble me!" will probably be the lament of the Chairman of Bills and Overtures in the good year 1934. The outlook suggests that we intimate our sympathy for him here and now.

Of the communications reported, sixteen, or exactly one-third, bore upon economy in one way or another; requests for consideration of the question of biennial meetings of the Assembly; annual meetings of presbytery; dispensing with ad interim committees; abridgments of much of the printing heretofore deemed necessary; withdrawal of support of the Historical Foundation; permanent reduction of the number of commissioners to the Assembly; curtailment of all salary expenses; deletion of certain departments of the Assembly program; reduction of overhead expenses; reduction of cost of Sunday school literature and periodicals, etc.

Five overtures related to the church property question; five to interpretations of church polity or theology: two to the Federal Council; two to synodical and presbyterial boundaries; one to temperance; others to the administration of the Benevolence Committees, questions of interest limited to the lower courts, forms of Assembly reports, etc.

All discussions upon the floor of our Assembly can be listed in two categories, namely, those that have to do with the management of the Church in its various departments and those that have to do with the world beyond the pale of the Church. The conclusions reached with reference to the latter class of questions are usually of larger interest to the public. They include the advancing of the mission enterprises, relationship to other ecclesiastical bodies, the mission of the Church as an advocate of righteousness in a world of sin, and such like. The balance maintained in this classification indicates a determination to preserve the integrity and efficiency of the Church as a working body and a vision of its world responsibility.

In the meeting lately adjourned there was every evidence that the commissioners were alert to both departments of Church activity and that every responsibility was approached with a serious mind.

Rev. I. Cochrane, Hunt, D. D., Kansas City, Mo.

Chairman of the Standing Committee on Theological Seminaries:

Consideration of the reports of the Boards of Directors of our four theological seminaries was accentuated by a realization of the magnitude of the work as well as the vital leadership issues involved. When we realize that thirty-five of the outstanding scholars and leaders of our Assembly are engaged in training 324 exceedingly choice young men for the gospel ministry and church leadership and that in so doing assets largely in excess of $4,000,000 are employed, we begin to understand that our theological seminary work is one of the major undertakings of the Church.

Summarizing the high lights of the reports of this year, we find:

1. Despite the acute economic depression and financial stringency, a minimum of deficit in operating costs, indicating some very fine financiering on the part of the Boards; sacrifice on the part of the faculties and other employees and loyalty on the part of the churches.

2. Louisville reporting an addition of more than $200,000 to its permanent assets, both resulting from bequests.

3. Union (as well as Louisville) now requiring only one Biblical language for the Bachelor of Divinity degree.

4. Columbia retiring its distinguished scholar and teacher to Emeritus honors after an outstanding service to the Seminary and Church of almost a half-century. It thus honored Dr. W. M. McPheeters.

5. Austin making a report in detail of the activities of the members of its Faculty, aside from class-room service, betokening an aggressive evangelistic zeal and promising much in the training of the young men in its halls.

Rev. Stuart R. Oglesby, D. D., Atlanta, Ga.

Resolution about Morals:

There is a growing discontent among the ministry of our Church, especially the younger men, with the silence of our

Church on the great moral questions of the day. We do not desire to mix Church and State but we do not believe that the Church should ignore a great moral issue because it has been taken into the realm of politics by those who would profit by it. The motion to create a permanent Committee on Social and Moral Questions was made so that these things might come officially to the attention of each Assembly after investigation, study, thought and prayer. The duties of the proposed committee were not defined in the motion because the proposer thought that the duties of a permanent committee were well understood. No permanent committee makes pronouncements in the name of the Church and none tries to exercise any authority over ministers, elders or congregations. The comparison of this committee with the Methodist Board of Temperance and Morals was unfair and most unfortunate. Without doubt it caused its defeat. This defeat does not dishearten those of us who favored it. Personally, I had more commendations from commissioners for the fight I made than for anything I have ever done in a church court. I predict that in another year, when the commissioners understand what the committee can do and will do, such a committee will be appointed.

EVANGELISM.

A resolution was adopted pledging the church to a three-year program for evangelism. It was offered by the Rev. I. Cochrane Hunt, of Kansas City, Mo. Under its terms, the Committee on Stewardship and Finance is directed to study the entire question of the evangelistic method and "endeavor to relate all of the constituted agencies of the synods and presbyteries in a unified effort to emphasize the evangelistic forward movement in every church throughout the Assembly."

*VISITS TO AGE-OLD CITIES.

By the Rev. Edward Mack, Ph. D., D. D., LL. D.,
Professor of Hebrew and the Interpretation of the Old Testament in Union Theological Seminary, Richmond, Virginia.

I. Petra in the Clefts of the Rocks.

The art of painter, the skill of sculptor and the imagination of poet all blended into one gift of genius would be necessary to describe the wonder of Petra, wonderful for natural beauty, more wonderful for its preservation of the ancient sculptor's art. There are many pictures of Petra's temples and tombs, and not a few written descriptions. But all fall far, far below the reality. Old world and new world have nothing else like Petra.

This gem of classic art, carved for us by ancients and preserved for us in the enduring cliffs of the almost inaccessible desert, is well worth the strenuous journey. And it is a journey to test patience and purpose! Up to the time of our visit, already late in the season, only fifteen tourists had lodged for this season in Cook's Petra Camp. First, there is the descent from Jerusalem by Jericho to the low Jordan level, through the bleak desert hills of the Wilderness of Judea. Even lunch by the brink of the Dead Sea proved to be a major skirmish with the flies of an all-around-the-year summer. Then the all afternoon climb up the steep and narrow pass "beyond Jordan" to the "Plains of Moab" was wearisome, despite nature's wildness and the succession of magnificent views. Even the careful hand of a skilled chauffeur did not keep us from occasional shivers as the car turned quickly succeeding curves far above deep depths. But in general, the hills east of Jordan are more fertile than those on the west—fertile only by comparison.

***Dr. Mack is returning home early in July after spending his Sabbatical Year mainly in Bible lands.**

A few miles from the Jordan the *wady,* through which the eastern ascent is made, has a good flow of water, and giant oleanders thickly border its banks, while small patches of orchards and gardens cling to the steep slopes. In the afternoon's ride the road passes several villages, which indicate the diverse character of the people. In the more rugged parts are clusters of Bedouin tents. Then near the summit, climbing up the mountain side, is the pretty and picturesque Christian town of Es Salt, reaching back to early centuries. At long intervals there follow Christian and Arab and Circassian villages, until the old Roman town of Amman, just at twilight, is reached. This town is now the capital of the new state known as Transjordania, under British protection, and a buffer state between Palestine and Iraq on the one side and Ibu Saŭd, the ambitious empire-builder of Southern and Central Arabia, on the other. More than once the British Air Force has foiled Ibu Saŭd's best-laid plans.

A bed in Amman's hotel, managed by the ever-present "Cook and Son," was a welcomed boon after a day in the desert, notwithstanding the utter absence of heating devices and the chill of stone floors which had not known warmth in winter for a full generation. In Amman the ruins of an old Roman fortress crown the highest hill, while opposite the hotel is a remarkably preserved amphitheatre, supposed to have seated three thousand gay spectators of vanished days. About an hour's drive north of Amman is Jerash, now under process of excavation and supposed to present the nearest perfect remains of an ancient Roman town. Jerash and Amman were Roman frontier posts to protect the busy trade route north and south from Damascus to Akkabah, after Petra's day of glory had passed.

After that good night at Amman early next morning we launched out upon the deep, deep desert, a day's monotony of bad roads and endless wastes, with only here and there a touch of vegetation, but often the mocking mirage. At one time for half an hour we drove hard after one of these desert delusions, which tauntingly ran on and on before us. It seemed to be

caused by some conjoining, or merging, angles of sky and land. But there they were, those ghosts of shimmering lakes, bordered with waving reeds and rushes and sometimes towering trees. It was required at distances of about twenty-five miles to report at police stations, so that rescue might be sent out in case the car did not reach the next station in reasonable time. Heavy rains earlier in the week had made the roads heavy, for the desert is not sand but black or brown alkaline soil peppered over with stones, here limestone, there flint and over there volcanic black. Sometimes the salts in the soil come to a white crust upon the surface. What a paradise if only "streams of waters" would "break out in the desert", and "the thirsty land become a pool!"

Late in the afternoon we passed through the old town of Ma'an on the Hedjaz Railway from Damascus to Mecca. At the present time there is one train a week each way, and even that is rushing business at breakneck speed for such a desert. The many camel ranches, in which camels feed apparently on the desert stones, indicate that the camel-train is still "the mode" of the Arabian transportation. About sunset we left our car at the little village of Elji for the horseback ride of an hour into Petra. The entrance is from the east through a narrow canyon ten to twenty feet wide, with cliffs towering over it two hundred feet or more and sometimes completely arching overhead. It was a weird ride in the fast fading light, and when a final turn brought into view the famous El Khasneh, the temple-tomb of an ancient Roman governor, and Petra's most beautiful sculpture-architecture, it seemed to rise before the eyes like a great ghost of the ancient culture. It is a great relief-work hewed out of the solid cliff, two stories high and in temple proportions. The great portico, decorated with the finest Corinthian columns, leads through a classic doorway more than thirty feet in height to a large rock-hewn room, from which smaller burial chambers lead off. The larger room was evidently once a tomb-temple, and was highly decorated. But in recent years Bedouins and their flocks have made it their habitation. The dartsnake and ostrich and jackal of

prophecy doubtless once had their haunts here, but are long since gone.

This beautiful tomb is representative of "cliff avenues" of such tombs, less beautiful, although often as large. In one group of these the early Christians once had both their church and their homes. The poorest of Bedouins are now domiciled in some of them. In another part of Petra there is a copy of El Khasneh on a larger scale, still well preserved, now known as El Deir, "the convent," the proportions of which by comparison are greater than the front of Westminster Abbey. Our camp was almost under the shadow of an unfinished temple-tomb, showing the sculptor's method of procedure. He began at the top and executed downward his chiselling and carving. One must keep in his mental picturing that these tombs are not merely carved into the cliffs, but are chiselled out from top to bottom as clear and bold reliefs.

Of greatest interest to Bible students are the "high places" of Petra, and chief of these the "Great High Place," remaining almost perfectly preserved, except for the priests' buildings which once stood near it. The whole is carved out of the solid rock—altar, cleansing basin, slaughter stone, seats for offerers, and water-cistern. Rising and setting sun were in clear view, also the traditional mount on which Aaron died and was buried. It is an unusually fine specimen of the iniquitous shrines so often called "high places" in the Old Testament. In Petra and elsewhere have been uncovered evidences of the unspeakable abominations committed in the name of religion, justifying the Biblical mandate for the extermination of that whole dirty brood which was infecting humanity with moral disease and death.

The highest beauty of Petra is the approach on a sunny morning when the richly colored cliffs have their colors accentuated by the sunlight. That is a picture never to be lost from memory: the rosy tinted heights of Petra rising up from the environing mountains of white and grey limestone. The colors of Petra's sandstone are varied as the rainbow and so

intermingled that no artist's fresco could ever match them as they were polished off on front or ceiling of temple-tombs.

According to Scripture, and archaeology likewise, the Horites, or cave dwellers, first inhabited Petra, a natural home for those uncultured little folk. These were conquered by Esau and his wilderness guerillas, remaining their stronghold until the Nabataeans dispossessed them about three hundred years B. C. The dispossessed Edomites took over the Negeb, the Bible "South," and southern Judea as far north as Hebron, and furnished one of the largest elements in that heterogeneous international mixture of peoples now called "The Jews," Herod, grandson of the Edomite Antipas, being a classic specimen. After the Nabataeans came the Romans, not forgetting that all through the ages Egypt was also sticking her thumb into Petra affairs. And after Rome came the desolation, as Obadiah and Jeremiah saw it, and as it is to this day.

But the return from Petra was the bitter in the sweet, that desert ride of two days back to Jerusalem and the restoring food and comforts of the American Colony Inn. Next time we shall book Petra by airplane, which in this season has become "the latest thing."

II. Old Damascus.

The oldest city in the world with an unbroken record of active life, through which Abraham journeyed, home of Naaman of leper fame and toward which Saul hastened with dark designs, is Damascus, old capital of old Syria. Today it has enlarged its borders, without much change in its ways and walks. Railway, street cars, automobile roads and hordes of French soldiers are some modern variations. Damascus appears to be headquarters for all the odds and ends of the French army. Britain keeps peace in Palestine with a handful of soldiers. In Syria French soldiers are as thick as flies in Egypt.

The journey to Damascus from the Sea of Galilee is now only an afternoon's drive. The winding road up the hills to

the north gives the finest views of Galilee in all its length and breadth. The descent again to the Jordan brings into view little Lake Merom and its marshy plain, where Joshua displayed masterly strategy. After a forced and unexpected march from the south he struck the huge but unprepared armies of Jabin and Sisera a fatal blow, the final act in the conquest of Canaan. Joshua was a master of flank strategy and almost superhuman marches.

After crossing the tiny upper Jordan the traveler's troubles begin with two hours in the French customs post, the same slowness in handling of passports as in that other matter of national debts. Untidiness was written all over the place. In the pond of water in front of the post all sorts of things happened. Dogs, cats and horses drank from it, sewerage ran into it, trash was thrown into it and finally dishes were washed in it. Evidently germs have issued a moratorium in French colonies.

The desert road to Damascus is not so desolate as the desert roads further south. There are areas of greenness and quite a succession of Druse and Circassian villages. At one place a great symmetrical mountain rises out of the desert, green from top to bottom. Within a few miles of Damascus the desert begins to rejoice with fields and gardens, for it has been touched by the waters of the Pharphar and Abana, which on their way from the western hills have joined their tides into one before refreshing the city. To know Damascus one must see it from the high hill in its western suburb. The spreading city of nearly a quarter million people, with its encircling graves and gardens and the touches of green throughout its entire exent, is surrounded by barren desert on every side. The rivers have given up all their flood of life that Damascus may have life. They are lost, but Damascus lives.

Near the city, of course, is marked and shown the spot of Saul's noonday conversion. The Street called Straight is still there, and crowded with traders in the most variegated assortment of shops. It is now canopied over, as it may not have been in Paul's day. The window and wall of his escape are

also confidently shown, although beyond doubt window and wall are of much later origin. And there, of course, is Naaman's house! A very humble house it is, since tradition did not set much store by Naaman. The noble church, built where John the Baptist's head is said to have stopped on its very long roll, is now the chief Moslem mosque. In all generosity and honesty it, like Saint Sophia, should be returned to Christian hands, since all of their associations and architectural lines are Christian. They are deteriorating in Moslem hands. The crosses in the wall frescoes of Saint Sophia are beginning to appear again from underneath the smear of Moslem veneer.

But the old atmosphere and aroma of Damascus still hang around it. The black and white lines of architecture and the eastern arches and the old market khan and the palace of the mighty Azan family and the noise and industry of metal workers make the Damascus of today one with the old city of Bible days.

In nearly every part of our pilgrimage through Bible lands friends appeared to open for us special opportunities to see and know the things of highest interest. The friend in Damascus was Dr. Harte, to whom more than to any other person is due the erection of the Y. M. C. A. building in Jerusalem, unequalled by any building of the Association in the world. He lives in an old typical Damascus home, which, with souvenirs and gifts of appreciation from the many lands in which he has served God and man, he has fitted out this old home more beautifully and fittingly than the palaces we saw. After a visit to his home and the delight of seeing his unusual treasures he became our guide, opening to us, as no common guide could do, the wonders of the old city. Similar good fortune attended all of our journeys through Egypt and Palestine.

III. The Lebanons and Baalbec.

The best has been saved for the last: the beauty and thrill of the Lebanon ranges. The road from Damascus over the Lebanons passes through fairly tillable and watered lands, with

quite a sprinkling of villages, some Druse, some Arab, others Christian. The population of Syria is so diverse that the French mandate is fostering the division of the already small country into five republics. Should each of these establish its own passport and customs requirements, the existing sorrows of tourists will be woefully increased. Possibly the French idea is divide and—not conquer, but retain control.

After passing the rugged climb over the Hauran mountains we dropped into the long, wide and fertile plain between the Lebanons, well watered and prosperous. Although Baalbec is on the western slope of the Anti-Lebanon range, the road crosses over to the western Lebanon side and then back again to Baalbec toward the northeast. This favorite summer resort of the old Romans, who knew well the art of enhancing mere material enjoyment, from its perch on the westward mountain slopes looked away south and west over the wide, rich valley held in by high mountains on every side.

All of this part of Syria is Christian, the cross resting on the spire of some church in every village. Even our talented guide in Egypt, John Haick, kept his home in one of these Christian villages. John was an interesting and useful combination of theologian, philosopher, archaeologist and guide. Like the other wise men of the east, his highest genius runs toward sharp trading. But he can guide with genius too.

Baalbec's ruins are the most impressive monument of Roman power and display in the eastern Mediterranean lands. Its colossal proportions and exquisite details are too well known for repetition here. An ancient Christian basilica of large extent was built in a part only of one of the courts of Jupiter's temple. Stones seventy feet long, thirteen feet wide and seven thick were quarried for parts of this great structure. The six remaining colossal Corinthian columns of Jupiter's temple look down on one of the nearest perfect temples of Greco-Roman art in all the world, the temple of Bacchus with its forty-six columns, most of which are still standing, although some of them are broken or leaning, from the earthquake shock which brought most of proud Baalbec in humility to earth's level.

In the midst of these majestic ruinc the mind dwells most not on the wonder of Greek art and Roman power but on the futility of paganism's struggle against the advancing Cross. In many senses Hadrian was the last of the great pagan emperors. Baalbec for him meant the glorification of the pagan pantheon to the discredit of the new religious awakening. But Hadrian and his temples are alike in the dust, while Christ keeps marching on. Baalbec was paganism's last high bid on Asiatic soil, the home of great religions. The last service of Baalbec was rendered as a fortress for warring Arabs, who used its beautiful capitals and carvings merely for stones in a wall. That extinct volcano, the Kaiser Wilhelm the Second, did considerable restoring of these pagan ruins. What caught his eye and heart was an apparently German eagle on the lintel of the door to the temple of Bacchus.

Baalbec gave us a fine demonstration of that brand of winters our grandfathers were always talking about. During all the day snow could be seen falling on the tops of all surrounding mountains. Admiral Byrd's South Pole weather may have been colder in fact, but not in feel. In the afternoon as we crossed over the five thousand foot pass north of Hermon on our way to Beyreuth and the sea, a terrific and blinding snow storm raged as we approached, passed and descended from the peak of the pass. That narrow road and those vast depths kept driver and passengers alike agasp. Although we descended into sunshine and warmth in the sea plain, Hermon remained veiled in snow clouds for the remaining days of our sojourn near his feet.

At Beyreuth our goodly company of pilgrims broke asunder. James A. Jones and the Admiral and Mrs. MacDougall embarked for Greece and Italy, a sorrowful parting after weeks of happiest comradeship. Vernon Broyles and I turned our faces toward Palestine for another week in which to let Bible scenes and illuminations soak thoroughly into our souls. We had a great chauffeur-guide; none was ever better than Alexander Kallendar, the Christian Armenian. He "stood by" in nearly all of our Palestine pilgrimages, often taking us into

byways of interest and beauty, seldom, if ever, trodden by tourist groups. Tourist itineraries are not always the most interesting. Sometimes they are the easiest for the guides. But our Alexander knew well trips and tours to delight the soul. That day of return to Palestine he took us over the *Southern* Lebanons, through fertile fields and ancient olive groves, with magnificent views of the Mediterranean coast behind and wild mountains ahead. There lay Sidon and Tyre on their rock ledges by the sea, and eastward loomed the high hills under which Caesarea Philippi nestled. We wound through the gorgeous gorge of the Leontes River, with villages cosily hung on its slanting hillsides, its valleys with verdure clad because nourished by that richest of all farm aids in Palestine, a never failing river flow. There on the tip of the highest top stood the grim skeleton of a major Crusader fortress. No tourist we ever met had ever taken that wonderful drive over the Southern Lebanons from Sidon up, and then down to the Jordan about the little Lake of Merom. The valley of Merom is still a wide reach of marsh, fit only for the herds of cattle which throng over it now as in the old Canaanite ages. But the hand of the wholesale drainer is already outstretched toward Merom's plain, which like Esdraelon may soon be the home of happy farm villages—probably, like Esdraelon, also Jewish.

Our wonderful pilgrimage through old lands and strange scenes came to happy climax as we drifted down from the hills into the low level of dear Galilee for a memorable Sabbath on its shores, at Tabgha with Father Tapper and his birds and flowers and in meditation on those Gospel days and deeds by Galilee, which gave it for all time a holy place in loving hearts.

THE BIBLE—THROUGH DISCOVERY OR THROUGH INSPIRATION?

By the Rev. J. E. Cousar, Jr.,

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The question stated above is one that is agitating the Southern Presbyterian Church in not a few quarters today. From one of our ministers has come a stirring and militant demand that "our Church must come out openly for a saner and a more scholarly view of the inspiration of the Bible"; that she "must not repeat the mistake made by the Reformers who quoted Scripture texts to disprove the scientific findings of men like Galileo and Copernicus." Another is on record as believing "that the inspiration of the Scriptures as an infallible rule of faith and duty does not necessarily imply freedom from errors in matters that are incidental and aside from its main scope and purpose." Still another has this to say by way of suggesting the need of a revision in our Westminster Standards: "Men find difficulty in harmonizing the thought of a God who is Christlike with the thought of God they find in some passages of the Old Testament. To meet this real difficulty (and no one will deny that the difficulty exists even if their solution of it may be different), Christian theology has put forth the idea of a development in revelation. In much of modern theology the thought of a progressive revelation is central. Men feel that they must be able to let go of the old that ages, if they are to be able to hold on to the old that ages not. The difficult passages are explained as due to man's imperfect comprehension of God's revelation." In a recent meeting of one of our church courts, while the question of the retention of military training in a school under Presbyterian control was being debated, it was opposed with telling force by two speakers, both of whom took common ground that such a feature was contrary to the spirit of Christianity, since it

savored of Moses, and "Christ is superior to Moses." Texts were freely quoted from the words of Moses and of Christ in proof of this contention. Moses wrote, "Eye for eye, tooth for tooth," but our Lord declared, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." But, it was argued, the words of our Lord must possess greater authority than the words of Moses because of the uniqueness of His Deity. Hence, Christ being greater than Moses, our decision must always be in line with His teachings whenever there seems to be conflict between what He taught and what Moses wrote.

We have collected these statements and arranged them in two groups, the reason for which will become apparent as we proceed, believing that they are indicative of a rapidly increasing school of thought in our Church. The question is not that of the Church's attitude toward any one dogma of science *per se,* nor even of her relationship, through her institutions of higher learning, to the State's program of national defense. Important as both points are, they are but incidental to a larger issue that is at stake, which is, if we rightly interpret it, the whole problem of the medium through which the Scriptures have come to us. We shall endeavor to discuss this school and its teachings under two heads, since it divides itself into two wings, though the conclusions reached by both are founded upon the same general principle

The right wing of this school—and the more conservative, as we see it—has had its origin in an earnest effort to solve the problems which arise at the point where the conclusions of modern science impinge upon the statements of the sacred record. Beyond all question the household of Faith has been rudely awakened since the Scientific Spirit smote loudly upon her doors some hundreds of years ago. Furthermore there seems to be but small prospect that the children can again be lulled into the untroubled slumber which they enjoyed in the Middle Ages. We may talk as much as we will about "science and Scripture being in agreement," but the fact re-

mains that the science with which the youth in school and the man in the pew are conversant is *not* in accord with Scripture and that, for the most part, all efforts to effect a reconciliation have not produced a very happy frame of mind in either of the parties concerned.

Now some who have grappled with this question have hit upon the expedient of effecting a compromise. They would posit a dualism in inspiration. In matters of religious and moral concern they would defend to the utmost the plenary and final authority of the writers of Scripture, believing that in these realms they are truly "inspired of God" and that their inerrancy is not to be questioned. Information of this character has been received by "revelation," but there is also left a place for "discovery." They are willing to admit that in non-moral and non-religious spheres those who were chosen as the amanuenses of the Holy Spirit were left to their own understanding and that they have included in the record many things which were purely the product of their own investigations and "discoveries." To put it in more concrete fashion, Moses the divine lawgiver was infallible in all his utterances, but Moses the historian was subject to all the mistakes which any man might make who endeavored to compile an account of events which took place when oral tradition was the accepted means of transmitting information and written records were few. These scholars will not company with those who assail the moral teachings of the Old Testament as untenable in the light of the New nor will they endorse the view that Jehovah of the Old Testament is quite another God from the Father of Jesus Christ. Their chief concern is to effect a strategic retreat from the sectors of Cosmology, Paleontology and Zoology, where the shells from the batteries of Science have been falling thick and fast, to the intent that now, on a shortened front, we may successfully defend all that is essentially moral and religious. Indeed, these strategists advise us, unless we shall evacuate these outposts which they deem non-essential in the defense of the faith, we shall be in grave danger of losing the citadel of Absolute Truth itself. The menace is constantly pictured

for us of a generation of youth, university taught and trained, whose minds will not for a moment brook the old ideas about immediate creation and miraculous intervention; who, unless we are willing to let these "husks" be blown away by the winnowing breezes of scientific investigation, may finally be lost to the Church. Thus, by a modified Ritschlianism, they think to establish in the true faith many who have been sorely shaken or even caused to fall away.

We would remark, first, upon the fact that the gentlemen who would lead us into these paths insist that they are not "new paths" at all. They declare that the fathers who framed the Westminster Standards were themselves aware that a storm was brewing; that they, recalling the disastrous experiences through which Rome passed when she assailed certain early scientific discoveries, forestalled needless and fruitless antagonism by writing into the Confession words and phrases designed to limit the authority of the Scripture to matters pertaining to religion and life. "The rule of faith and life"; "all things necessary for his own glory, man's salvation, faith and life"; "all controversies of religion"; these are the words upon which reliance is placed for Confessional support of the theory.

In reply we would submit one or two things for their consideration. First of all, how has it come about that not until comparatively recent times was this feature discovered in our Confession? We have had acute theologians in the Presbyterian and Reformed Churches, such as Turretin, Hodge, Thornwell, Dabney and Warfield, but one will be hard pressed to find dualistic inspiration propounded in their pages. And a second consideration arises which must give the proponents of this dualistic theory of inspiration pause to consider. On what basis and for what Scriptural reason will they limit "faith," as that word is used in the Confession, to the faith which lays hold on Christ for salvation—"religious faith," as they love to term it—and refuse the Scripture as a "rule of faith" in matters which are historical or scientific? "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things

which do appear"—nothing intrinsically "religious" in that, but it is distinctly said that this fact is a prime article of Christian "faith." As far as "life" is concerned, will they declare that morals, for instance, are not at all influenced by a "faith" essentially scientific in attitude which rejects immediate creation of the human species in favor of a brute ancestry of indeterminate length? Let the mouths of the criminal degenerate, William Hickman, and the apostate scientist, Sir Arthur Keith, make answer out of their own tragic experiences: "During High School I took an interest in evolution and atheism and denied Christian faith. Therefore, I became susceptible to worse errors and finally took up crime and murder." "By the absorption of this new knowledge * * * my youthful creed was smashed to atoms. My personal God, the Creator of Heaven and Earth, melted away. The desire to pray—not the need—was lost, for one cannot pray for help to an abstraction. An urgent craving for immortality, which lies at the root of the Christian religion, I look upon as a sin of the flesh—one to be conquered and suppressed."

Frankly we do not believe that dualistic inspiration can be entertained for a moment when its implications are remorselessly followed to their logical conclusions. No one questions Augustine's general accuracy as a teacher of theology, even though along with dogmatics he taught much that was absurd in the realm of science, such as the incorruptibility of the flesh of the peacock and that the diamond could be "dinted" only by the blood of a goat. But shall we class Paul's statement that "all flesh is not the same flesh" along with these? The Epistle of Clement breathes a spirit of piety; we are helped by its perusal, but we smile today over his account, as though it were sober truth, of the Phoenix, a bird of Arabia, the only individual of its kind, which lives five hundred years and then dies in a nest of frankincense and myrrh, only to be succeeded by another Phoenix which has sprung from a worm nourished by its carcass! Yet practically, if we deny that the whole Word of God—its science and its history as well as its prophecies, doctrines and precepts as delivered to us in the

original versions—is the proper object of a true faith, we come perilously near classing the Bible with "The City of God" and "The Epistle of Clement to the Corinthians." Indeed, we go further and quote with entire approval what Dr. Valentine Hepp has said: "The supposition that the Scripture presents an ancient and incorrect conception of the universe becomes extremely critical because of this, namely, that it not only makes the human authors unconscious liars, but that it makes God a conscious liar. A God Who is not able to make His revelation understandable without accommodating Himself to error is a powerless God. He is an untruthful God." The Scripture will hardly sustain us in faith for a very long time if we conceive of it as a mixture of iron and clay. If the Book bearing the signature of God has come to us partly through inerrant divine "inspiration" and partly through fallible human "discovery," how shall we long believe that "*all* Scripture is given by inspiration of God" (literally, "God-breathed")? Doubt of the trustworthiness of the whole of the "Written Word" must induce disbelief in the entire truthfulness of the "Living Word." We cannot but entertain the fear that, sooner or later, we shall land in the morass in which one of America's most prominent religious leaders, Dr. S. Parkes Cadman, now finds himself when he declares: "It is possible * * * that He (Christ) may have been mistaken. His ignominious death may not have been absolutely what the Father willed." "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

Coming now to an examination of the positions advanced by those who belong to the left wing of this school of Scripture interpretation, one is immediately apprised of the fact that here one is dealing with a group whose conclusions are more radical in their nature than are those of the group first studied. There we observed measures being taken which are more or less defensive in nature; here we shall find protagonists whose strokes are bolder because they are motivated by convictions that arise out of the heart. There we discerned an unwillingness to give up the traditional view of inspiration save in mat-

ters considered non-essential; here we shall find, on close examination, that an entirely new theory of inspiration is proposed and that only a vestige of the conservative view remains.

Briefly put, the series of questions which these scholars seek to answer has arisen not because of the spirit of scientific inquiry but because of an awakened moral conscience that has grown up among all civilized peoples since the gospel was first preached to the nations. We saw something of its presence and power eighteen years ago when, overnight, Britain arose as a man to repel the nation which had violated the rights of little Belgium. Previous to that time the same spirit had practically banished slavery from the earth. Since then it has been the dynamic behind many movements for the amelioration of human suffering and oppression. Quite naturally, even the Bible itself has been called to stand before this bar of public opinion. Let it be said to the credit of the *accuser* that the verdict has been, by and large, favorable with the exception of one main point. That point is the character of Jehovah as delineated upon the pages of the Old Testament and manifested there by the things He permits or commands His people to do. He is the author of the *"lex talionis"*; He is a "man of war." The inhabitants of Jericho down to the last man, woman and child, with the exception of one family, are, at His express command, exterminated and there is no valid reason to doubt that some of the little ones of that city were taken and dashed to death against the stones after the manner described in one of the imprecatory psalms.

But your "modern man" starts back with horror from these scenes. Has he not always heard that "Jesus came to show all men that God, their Father, is love"? Did not Jesus teach that we are to love our enemies? And so your "modern preacher," caught between the Scylla of an Old Testament morality that seems utterly incompatible with the "spirit" of the meek and unresisting Jesus and the Charybdis of the doctrine that "all (i. e., the books of the Bible) * * * are given by inspiration of God, to be the rule of faith and life," seizes upon the principle of "progressive discovery" (he

usually calls it, erroneously, "progressive revelation") as a line with which to draw his bark into safe and untroubled waters. He would have us to believe that the writers of the Old Testament fared forth as "discoverers" in *all* realms—in moral and religious realms as well as in those of science and history. The Old Testament does not, therefore, necessarily give us a true picture of the character of God, but we have there the record of what the men who wrote it *thought* He must be like as they peered at Him through sin-bedimmed eyes. The world was awaiting the coming of the Son. Now that He has come and spoken, we have, they say, the likeness of the true God revealed. Accordingly, whatever we shall find set down by those who went before Him or by those who came after which seems to be in conflict with what He taught about God and His will must be subordinated as half-truth in the presence of the final truth. Further, they are willing to concede "progress." Moses is not so clear-eyed as David, barring a few "unfortunate" passages, such as the imprecatory psalms. Isaiah probably surpassed them both, but the writings of none of these are to be placed on a level with the words of the Man of Galilee. The same process is carried into the New Testament: the apostles and prophets are classed as interpreters of His words but, again, for the "final truth," we must look to the *very words* which fell from the lips of our Lord. His utterances in the Gospels constitute the "Continental Divide" of all Scripture. If now some be disposed to cavil because of the character of the vengeful Deity of the Old Testament they can cry, "Forward to Jesus!" Should Paul's early training in Judaism seem about to cause him to forget that the gospel is only "sweetness and light," a standard can be lifted on which is inscribed the slogan, "Back to Christ!"

That the enigma has been a vexing one and that many earnest souls have been sorely bruised in wrestling with it is not to be denied. One cannot perceive the almost evangelistic fervor with which this so-called "solution" is hailed and the zeal displayed by the many in preaching it without feeling a keen sympathy for those who have long sought some platform

on which they could stand and be true to their innermost convictions and to the Word. Yet truth compels one to say that such an attempt to cut the Gordian knot is false as to its premises and if followed to its ultimate conclusion would rob those who had accepted it of an authoritative Bible.

The error is a twofold one. One phase of it is general in its nature and can be stated as follows: the inspiration of any particular passage or book, as far as its degree of inerrancy is concerned, is determined by the personal character and spiritual insight of the author. And the second phase of error inherent in the theory is special in character, being derived from that stated above, and might be put somewhat like this: since vengeance is forbidden in the New Testament, then its approval in the Old Testament stamps that book as inferior in character to the New.

Dealing first with the second phase of this error, it should be said at once in refutation that the argument is invalid because it proves too much. If "Christ is greater than Moses" because the former forbade vengeance while the latter specifically commanded it, then it is also possible, on the same ground, to demonstrate that "Moses is greater than Christ," for did not Moses say, "Thou shalt love thy neighbor as thyself," whereas Christ with force drove the money changers out of His Father's temple? If it be objected that His dismissal without punishment of the woman taken in adultery argues that the Mosaic death penalty for this crime is not in accord with the "spirit" of Christ, then His denunciation of the scribes and Pharisees as "serpents" and a "generation of vipers" who could not escape the "damnation of hell" must surely represent a reversion on His part to that standard which elsewhere He is represented as repudiating.

We believe that the fundamental error here is a failure to follow the sound rule of Scripture interpretation said to have been first formulated by Origen (if memory serves correctly): "Distinguish the dispensations and all contradictions disappear." What if God, to whom vengeance belongs, should have delegated at the first the execution of His righteous anger

to a private individual, "the Avenger of blood," under proper safeguards, and, later, under the New Dispensation, should have placed the same charge upon the "ruler" as His "minister," to be "a revenger to execute wrath upon him that doeth evil," is there the slightest valid reason for declaring that there is unrighteousness in the one act of His sovereign will as compared with the other? A further vindication of the essential rightness of the words and deeds of Jehovah as set forth in the Old Testament will emerge when it is remembered that the primary purpose of the Church is to display the perfection of His character. It is clear that He commanded the Church of the Old Testament to inflict the supreme penalty for certain crimes for the purpose, we believe, of showing that side of His nature which speaks of *wrath* against sin; is it not equally obvious that, under the New Covenant, in this very incident of the adulterous woman, this sanction is revoked in order that His *mercy* may now be placed in the foreground and that thus men might see Him in His full-orbed nature? On this point Calvin well remarks: "Injudicious persons, not considering this anology and harmony (so to speak) between the punishments and rewards, wonder at so great a variety in God, that in ancient times He was ready to avenge all the transgressions of men by the immediate infliction of severe and dreadful punishments, but now, as if He had laid aside His ancient wrath, punishes with far less severity and frequency; and on this account they almost adopt the notion of the Manichaeans, that the God of the Old Testament is a different being from the God of the New. But we shall easily get rid of such difficulties if we direct our attention to that dispensation of God, which I have observed; namely, that during that period in which He gave the Israelites His covenant involved in some degree of obscurity He intended to signify and prefigure the grace of future and eternal felicity by terrestrial blessings and the grievousness of spiritual death by corporal punishments."

The other and general error into which those fall who seek to exalt the very words of Christ at the expense of the rest

of the Bible proceeds on the assumption that perfection of inspiration is measured by the same standard that determines perfection of personal character and keenness of spiritual insight. The more spiritually minded the messenger, the more nearly does his message approximate the truth; the greatest weight must be assigned to the words of our Lord because in Him there was no sin. Here again we would submit the proposition that the theory proves too much. Balaam and Caiaphas were men of reprehensible character; they possessed in themselves no keenness of spiritual vision; no one would think for a moment of classing them with Moses, David and Paul. Yet Baalim uttered what is conceded to be one of the loftiest prophecies respecting our Lord to be found in the Old Testament and no one has left us a clearer statement of the meaning of His death than Caiaphas, albeit he uttered it "not of himself; but being high priest that year he prophesied." The water which is brought into my house from some pure mountain spring may flow through a pipe of lead or one of copper or even one of gold; it is none the better because it has flowed through a golden conduit nor is it any the less pure because my pipes are neither of copper nor gold but of the basest metal, lead. What could be plainer than that inspiration is in no way related to character or illumination? "For the law was given *through* Moses; grace and truth came *through* Jesus Christ." "I have given unto them the words which thou gavest me." "For no prophecy ever came by the will of man; but* men spake from God, being moved by the Holy Spirit."

If this be not so, then what method have we whereby we may judge concerning the inspiration of any particular book or passage of the Bible? Nothing less than this: the casuist must first be called in to weigh in an ethical balance the recorded deeds of the human author and then, when his decision has been rendered, we must determine each man for himself how much of that which has been written is applicable to

*Note that the Revisers—following the best Greek texts—omit the adjective "holy" here. Some of those who spake from God were decidedly "unholy."

us and to our age! Verily, if the Canon is thus to be reshaped, we shall have more need for the character analyst than for "the testimony of the Church," "the heavenliness of the matter" and "the inward work of the Holy Spirit, bearing witness by and with the word in our hearts."

Such "partial inspiration" theories as these we have been seeking to evaluate will be of no avail in securing for the Bible a more favorable hearing in the court of world opinion. Critics who attack its science, history and morals will never be won over by making concessions to their prejudices. The old adage about giving an inch and having a mile taken will but receive a new illustration thereby. On the contrary, we believe that the policy for this critical hour should be a fresh and emphatic restatement of all those claims which the Bible makes for itself.

There is a crying need for a new emphasis on the unique character of the Word—unique for the one and sufficient reason that it alone among books is inspired of God. The ministry should cease permitting the Bible to be placed on the defensive. It should insist that the proper procedure is for Reason to submit its conclusions to Revelation; it should resist with God-given might and main all attempts of puny man to judge unchangeable divine truth by everchanging human standards. "Nor may we judge Thy Book itself, even though something there shineth not clearly, for we submit our understanding unto it and hold for certain that even what is closed to our sight is yet righly and truly spoken" (Augustine).

THE CHURCH UNION MOVEMENT (1903-1925) IN CANADA.

By the Rev. Thomas Cary Johnson, D. D., LL. D.,
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In the period 1903-1925, in Canada, there was quite an effort to bring the Methodist, the Congregationalist and the Presbyterian churches of that great dominion into one ecclesiastical body. In 1903 the Dominion Methodist Conference, by letter to the Presbyterian General Assembly, advocated church union between the two bodies, stated that it had appointed a committee upon the subject and invited the Presbyterians to confer. That Assembly desired a full measure of spiritual unity with other churches as long as the freedom and integrity of the Presbyterian Church should be maintained, and was assured that the appointment of the committee involved no risk; that it was "only to confer" and that "declining to confer would not be courteous to a sister church." Accordingly the Assembly appointed a large committee.

The Assembly of 1905 received from this committee a report of its conference during the year with committees of the Methodist and Congregationalist Churches. In the closing paragraph of this report was the following statement: "It was universally recognized in the joint committee . . . that a union of the Churches, to be real and lasting, must carry the consent of the entire membership."[1]

This report including the statement just quoted was recognized by the thoughtful members of the Assembly as a clear declaration by that body "of a foundation principle of Presbyterianism, that the "people (including the officers), not the clergy and officials (alone), are the Church" and a pledge that no step in the direction of "church union" would be attempted

[1]Assembly Minutes, 1905.

without the consent of the entire membership. The committee continued to work on the basis of union and report progress from year to year, notwithstanding growing unrest against the further expenditure of time and money and notwithstanding the reliance placed by stalwart Presbyterians on the understanding that union could take place "only on the consent of the entire membership."

To the Assembly of 1910 a shock came when the convener of the Union Committee presented his report and "moved that the basis of union, as submitted, be approved by the Assembly and transmitted to the presbyteries for their judgment and approval if they would approve. The stalwarts awoke, saw that an attempted revolution was in process—the abolition of the Church and its constitution. The stalwarts were further aroused when the majority in the Assembly, allowing but one hour for discussion of this momentous motion, drove it through the Assembly by a majority vote in spite of protests and pleadings to the contrary. In violation of previous representations it thus took a definite step toward "union" without consulting the people. So it seemed to thorough-going Presbyterians.

At this action, which revealed a character in the movement which other genuine Presbyterians do not seem thitherto to have perceived, they ceased to favor the movement and turned away from it. Before the end of 1911 the Church had, nevertheless, by majority action of Assembly and presbyteries, without ascertaining the mind of the people, taken two unconstitutional steps toward union. Neither Assembly nor presbyteries had any constitutional right to abolish the Presbyterian Church in Canada. The members of those bodies had been elected and ordained for the propagation and defense of that Church. The people of the Church had not elected them to blot out their Church. The protagonists for union in the Assembly at Toronto, 1911, however, resolved to take a vote of the people, some of whom were now prejudiced in favor of the union movement by action of Assemblies and presbyteries.

But to the Assembly of 1912 it was made clear that while out of a total of 306,061 members of the church 113,000 had

voted for union, 50,753 had voted against union.[2] It was thus apparent that a considerable minority was actively hostile to union and another considerable minority not concerned to have it. Hence this Assembly (at Edmonton) concluded (in view of the extent of the minority) that evidence was lacking that organic union was "the best method of expressing the unity sincerely desired by all," and "the Assembly deemed it unwise immediately to proceed to consummate the union;" but expressed the belief "that by further conference and discussion, practically unanimous action can be secured within a reasonable time."

This action, as that of 1905, was accepted by stalwart Presbyterians as a re-acknowledgment of the Presbyterian principle that the organized people of the Church are the Church, and a re-acknowledgment that "only on condition of practically unanimous action on their part would union be attempted. Those who were Presbyterians by conviction constituted a large minority. They were a growing party, and growing in a purpose that the Presbyterian Church in Canada should continue, by the help of God. However, the majority of the Assembly of 1913, urged on by Unionist leaders, resolved to press forward, in the hope that union might be consummated with no unnecessary delay."

During this Assembly the first general organization in defense of the Church was formed. It began in this simple way. During the debate on union, which filled the hearts of real Presbyterians with fear, one courageous Presbyterian by conviction called another of kindred feelings aside and said, "They are determined to drive this thing forward. Something must be done to save the Church. We must call a meeting and organize. Which will you do, find a place to meet or call the meeting?" The response was, "I will find a place to meet." To that the rejoinder was, "I will call the meeting." "That afternoon, when the vote of the Assembly to press forward to union was announced, a call was at once given: "Will all who wish to continue the Presbyterian Church meet at seven o'clock

[2]Assembly Minutes, 1912, p. 330.

this evening in the hall of St. Andrew's Presbyterian Church, King Street, West?"

"At seven they met, thirty or forty. After the thronged Assembly and congress in Massey Hall they seemed but few." Though few "they knew they were right," and with quiet purpose and trust they organized to do what the Assembly had been chosen and pledged to do, 'maintain and defend' the Presbyterian Church."[3]

This was a nation-wide organization, and it grew. In a few weeks the General Committee of the Organization for the Preservation and Continuance of the Presbyterian Church in Canada embraced more than 170 ministers and more than 500 others of the leading Presbyterians of Canada—ruling elders and influential laymen. This body represented leading communities from the Atlantic to the Pacific.[4]

Not long after, the Woman's League was organized and resolved to cooperate with the men's association already in existence for the preservation and continuance of the Presbyterian Church in Canada. It is credited with having done a splendid work in maintaining and defending the Presbyterian Church.

Thenceforward there were two great and determined parties in the Presbyterian Church in Canada,—one party working for its preservation and the other for its complete merging into the proposed *United Church of Canada,* i. e., for the destruction of the Church as Presbyterian and Calvinistic.

The struggle went on with growing zeal and growing irritation. In 1915 the Assembly resolved to take another vote of the people, the Union leaders pledging that "if the vote were not much more decisive in favor of union than the previous vote, the question would be dropped.[5] This vote was reported to the Assembly of 1916, p. 279 of the Minutes, as 113,600 for Union and 73,735 against it. A comparison of this vote

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[3]Ephraim Scott, D. D., *Church Union and the Presbyterian Church in Canada*, pp. 52-53. See also Rules and Forms of Procedure in the Church Courts of The Presbyterian Church in Canada. Appendix 30, Ques. 3.

[4]Ephraim Scott, *Ibid.*

[5]Ephraim Scott, *Ibid.*, p. 54.

with that taken four years earlier shows that active opposition to union was apparently growing faster than the total voting in favor of union; and that in spite of the fact that in a certain quarter more were reported as voting for union than the total membership in that quarter as reported in the Assembly Minutes.

With the publication of that vote Presbyterians had begun to breathe freely; but this Assembly, by a majority vote, resolved:

"In accord with the recommendation of the Committee on Union, the Presbyterian Church in Canada do now resolve to unite with the Methodist Church of Canada and the Congregational Churches of Canada, to constitute The United Church of Canada. . . . And that this decision be formally announced to the Methodist Church of Canada, and the Congregational Churches of Canada."[6]

This action was a sheer abandoning of the view that the union was to be a thing of "the people"; that it could not be done "against a considerable minority of the people." The temper of the Unionists is now aggravated. It would drive the people into union, suffering though they were from the World War. The minority of the people actively against union was increasing against a majority that seemed to care little either for Presbyterianism or for its own former professions of respect for the views of the Presbyterian people. The Presbyterian Church Association met that fall, a nation-wide convocation, and reorganized their defense. Overtures were sent to the Assembly of 1917 against the Union. The Assembly of 1917 expressed its sympathy with "the desire conveyed in many overtures to avoid disunion among the membership" of its own Church, urged that controversy on the matter of organic union be dropped by all parties—"that no attempt be made at the present time to set forth in detail the action appropriate to a future period, but that the Church patiently await the new light which it may receive by divine guidance through the growing experience of the people and the lessons of the War." The

[6]Ephraim Scott, *Ibid*, p. 55.

Assembly arose and sang the Doxology. The Presbyterians seemed to have hoped that the conflict was over and that the "rights of the people" would be respected.

The Church was to enjoy relative quiet for the years 1917-1921. When the World War came to an end, Nov. 11, 1918, the Presbyterian Church in Canada raised a thanksgiving fund of "more than five millions of dollars" for the promotion of her work. The Union Committee which had been in existence since 1904 did not openly function—made no reports; and the thorough-going Presbyterians took for granted that this menace to the existence of their church was definitely a thing of the past. The Church prospered apparently. Her people looked forward to a happy future for her. But in 1921 a majority of the Assembly urged by Unionist leaders resolved "that the Union be consummated as speedily as possible," and "appointed a committee to explore the legal questions involved." The exploring, says Dr. Ephraim Scott "consisted in preparing for Parliament the Bill which was intended to blot out forever in Canada the Presbyterian Church."[7]

To the Assembly of 1922 the Union Committee reported progress and asked to be continued. A few weeks later the completed Bill was presented to the Dominion Methodist Conference and adopted by it "without being reported to the Assembly."

To the Assembly of 1923 the "Church Union" Bill adopted in 1922 by the Dominion Methodist Conference was presented by the committee on union with the urge that the Methodist Conference had adopted it and that the Assembly must adopt it as it stood. Though a basis of union had been formally sent down to the presbyteries, it had been subsequently changed so that its present adoption would have been illegal. To the protagonists for union such trifles and others meant little. The union must be pushed through to a completion. In 1924 the combined Methodist, Congregational and Presbyterian unionist political forces drove through the Parliament of Canada measures sanctioning the confiscation of church homes and pos-

[7]Ephraim Scott., *Ibid.*, p. 59.

sessions of the Presbyterian people, "unless they would give up their Church and their religious liberty and their conviction of right."[8] This Bill as passed by Parliament was less ruthless than was sought by the leaders of the "union" movement. "The Bill as presented by them to the Parliament provided that all the members of the Presbyterian Church should be placed by civil law in the new Church and given six months to vote themselves out again as best they might. Parliament refused such an act, gave six months before June 10, 1925, in which congregations might vote by majority not to enter the church, if they wished.

"At this third vote of the people by congregations, the total of members voting for 'union,' omitting the odd hundreds, was 113,000. The total of members voting against it was 114,000. These figures are based upon returns received at the offices of the Presbyterian Church in Canada."[9]

The Unionists in the Assembly of 1925 tried to take from the Presbyterians in Canada their liberties and rights—their ecclesiastical life, by devious methods, involving an adjournment of the Assembly to meet a fortnight later, unless in the meantime its rights should cease.[10] However, the Presbyterians were on the watch and just prior to adjournment entered their protest and claims of right. On the heels of the adjournment they reconstituted the Assembly and continued it in session, having of themselves 79 members, only 40 being necessary for a quorum. Those who withdrew from the Assembly joined, on the following day, "The United Church of Canada"; and freed the Presbyterian Church in Canada of its internal enemies who had come so near several times in the twenty years fight to overwhelming it, to merging it into a body neither Presbyterian nor Calvinistic, nor Biblical in any thorough-going sense.

The Presbyterian Church in Canada had sustained, of course, through the exodus of Unionists a heavy loss in numbers and a vast property loss in the form of church buildings, manses, school properties, etc. It was for some years to be

[8]Ephraim Scott., *Ibid.*, pp. 59, 60.
[9]Ephraim Scott, *Ibid.*, pp. 60-61.
[10]Ephraim Scott, *Ibid.*, p. 61.

worried by being put to vast inconvenience by reason of loss of its houses of worship and vexation at seeing persons in possession of its properties "who had no moral right to them." But at any rate it knew whom to reckon as Presbyterian brethren. It knew too that the Unionists had gone their limit and in doing so had lost the respect of distinguished judges of the civil courts of their broad land because of their having misapplied properties to the support of their United Church when those properties had been given in trust for the *support of the Presbyterian Church in Canada or some of its parts.*

The more immediate results of the efforts of the Unionists in Canada have been depicted for us in a letter of the Rev. J. F. Minor Simpson of Chauvin, Alberta, Canada. We give his description substantially in his language.

"From December, 1924, till June, 1925, British North America was shaken by a veritable battle of giants and of multitudes of combatants spread from Vancouver and Queen Charlotte Islands in the Pacific to Newfoundland and Bermuda in the Atlantic and from the Great Lakes to the Arctic. Most of the members and all of the secretaries of all the church boards of the Presbyterian Church, all the church journals except one, *The Presbyterian Record* of Montreal, all the former moderators of the General Assembly except Dr. D. G. McQueen, of Edmonton, nearly all the professors in the church colleges and theological seminaries and, I am sorry to say, the great bulk of the active pastors and some of the missionaries and some retired pastors favored union.

"But the laity was aroused as it had never been before. Titled noblemen (there are a few in Canada) and inmates of the poor house labored for the preservation of the Church. Men of all walks of life cooperated in the fight against union. To mention only a few classes: doctors, dentists, pharmacists, optometrists, veterinarians, sea captains, lake captains, sailors, fishermen, coal miners, railroad men, newspaper men, lawyers, school teachers, farmers, hunters, trappers, members of the Royal North West Mounted Police, city police, detectives, actors, musicians, carpenters, merchants, etc. The membership

of the Presbyterian Church Association grew constantly. Some noted lay members were W. L. Mackenzie King, for seven years Prime Minister of Canada, Brigadier-General Hughes of Ottowa, Sir Mortimer Clark, for four years Lieutenant-Governor of Ontario, Lieutenant-Governor Ross, his successor, Judge A. G. Farrell, Regina, Saskatchewan, Fred Magee, manufacturer, Port Elgin, New Brunswick, George Zwicker, editor and general manager of the Amherst Daily News, Amherst, Nova Scotia, John Penman, manufacturer, of Paris, Ontario.

"A large number of missionaries, both home and foreign, also joined the association. Also a number of retired ministers and some pastors who became famous as the result of their anti-union fight: R. G. MacBeth, Victoria, B. C.; Brown of Red Deer, Alberta, now of Saskatoon, moderator of the 1931 Assembly, still known as Brown of Red Deer; S. Banks Nelson, Hamilton, Ontario, Inkster, Gibson and Winchester of Toronto; R. Johnson, then of New Glasgow, Nova Scotia, now of Ottawa; Dr. Clay, of Victoria, B. C., now deceased. Add to these two ministers famous before the union fight: Dr. Ephraim Scott, late of Montreal, then editor of the *Presbyterian Record,* and Rev. D. G. McQueen, D. D., pastor of the First Presbyterian Church of Edmonton, moderator of the Assembly of 1912, who died in 1930. Missionaries of note included Dr. Jonathan Goforth, Manchuria, the contributor to the Sunday School Times; Dr. J. Buchanan of the Central India Mission; Rev. L. L. Young, missionary among the Koreans of Japan; Dr. A. S. Grant, a pioneer missionary to the Yukon, now secretary of the Board of Missions, etc.

"The earlier voting heavily favored the unionists. They boast of their showing in the prairie provinces of Manitoba, Saskatchewan and Alberta. The reason for this showing is that the unionists were allowed to force the fighting and they had these provinces to vote first. The vote was taken first of all in Winnipeg itself since it was known to be the Gibraltar of unionists. It was the home town of Pidgeon, strong advocate of the union; of Dr. Gordon, better known as the novelist, Ralph Connor, author of "The Sky Pilot," etc.; of Principal

MacKay of Manitoba College, whose unexpected desertion was supposed to wreck the anti-union cause. Every congregation in Winnipeg proper voted for union. The Presbyterian Church in Canada saved not a minister, church, educational institution, part or parcel of real or personal property, musical instrument, not even a hymn book, in Winnipeg.

"However it saved some church members. Minority groups of the different churches combined to form two large congregations at once. Three smaller ones sprang up later and as early as 1931 there were five Presbyterian congregations in Winnipeg proper, three of which had erected new church buildings since 1925 and two of which still worshiped in hired halls. There were, in 1931, 1700 Presbyterians, communicants, in the city proper.

"As went the city so went the suburbs, except Weston. Here Calvin Church voted to remain Presbyterian. The pro-union minority withdrew to the local Methodist church, reducing the communicant membership to 92. Calvin rallied from the exodus, however, and in 1931 numbered 117 communicants. In another suburb, Norwood, there was a battle royal. The vote was taken after a Sunday morning service, resulting in 157 for union and 110 against union. As the minister congratulated the people on the outcome of the vote the minority filed out, marched to the local Orange Hall, reorganized, arranged for regular Sunday morning and evening services, starting that evening, named a committee to see about obtaining a new site for a church building and then went to dinner. They have since erected a new and modern church building, had, in 1931, 185 communicants and in the previous year had raised for missions and other benevolences $361.00.

"Less notable was the fight at St. James, another suburb, where 77 communicants voted against union, reorganized and erected a new church building and in 1931 had a communicant membership of 160. In 1931 there were five Presbyterian congregations in Winnipeg proper and three in the suburbs, i. e., in towns actually bordering upon Winnipeg.

"Five miles north of Winnipeg, on the Red River, is old

Kildonan, the oldest Presbyterian church west of 'Lake of the Woods.' It voted against union. So also did Knox Church, Selkirk, a town of 3,000, located twenty miles north of Winnipeg. In both cases the minority favoring union withdrew to the local Methodist churches. The unionists nearly always had a Methodist or Congregational church to which they withdrew when the vote went against them, while the Presbyterians when outvoted had to worship in a hall, school, deserted storehouse or home until a new church could be built or acquired.

"Three churches in eastern Manitoba voted against union: Calvin, at Weston, Old Kildonan, and Knox Church, Selkirk. Four churches in Western Manitoba (Neepawa, Hartney, Melita and St. Andrew's at Brandon) followed their example. In all four cases there were minorities favoring union which withdrew to local Methodist churches. Thus a total of seven congregations was saved by the Presbyterians in all Manitoba, a province equal in area to that of New England, New York, New Jersey, Pennsylvania, Delaware, Maryland, the District of Columbia, Virginia and West Virginia.

"Minority groups sprang up and proceeded to erect or to purchase church buildings all over Manitoba. There were only two of these in eastern Manitoba, south of Winnipeg. One of these groups was at Morden, a town of 1300, an important center because it is the seat of Southern Manitoba Judicial District, of the Land-Title office for a district larger than the state of Maryland, of a collegiate institute, of a hospital, a nurse's training school, and of a Dominion Agricultural experimental farm. Advised by the minister, the Presbyterian congregation voted for union by a large majority and then moved into the local Methodist Church. The Presbyterian minority of 38 communicants reorganized a church, raised $1500, bought back their old church building, reorganized the Sunday School with an enrollment of 19. In 1931 the congregation totaled 70 communicants, a Sunday School with an enrollment of 93. Except for a similar minority group at Roland, a village of 600, about twenty miles to the north, they held out all alone in Eastern Manitoba south of Winnipeg, which is 71 miles away. But

Roland also did well. The majority of the Presbyterians went over to the Methodist church and the minority, true blue, bought back the old church building and the manse. They numbered 51 communicants at first (in 1925); in 1931 they were 68 strong. Twenty miles northwest of Winnipeg is the town of Stonewall with 1100 inhabitants. The majority, for union, moved to the local Methodist Church; the Presbyterians, a minority, bought back the old church building and manse for $3500. Forty-two communicants constituted the Presbyterian church after the disruption in 1925. In 1931 it numbered 78. The Stonewall congregation is affiliated with another minority group of 21, at Centre, a hamlet about twelve miles to the West. This last group still worships in a school-house but has a Sunday School and the same minister as Stonewall. Another notable minority group was at Portage la Prairie, a town of 6000 inhabitants located at the Falls of the Assiniboine River, fifty miles west of Winnipeg. Seventy-four communicants constituted the continuing Presbyterian church. It erected a new and modern church building. In 1931 this congregation numbered 117 communicants. The Presbyterians saved seven congregations in 1925 in all Manitoba; minority groups gradually organized 46 other churches; and in 1931 Manitoba had 53 Presbyterian churches large and small and 4400 communicants, exclusive of the Presbytery of Superior, which is in the Synod of Manitoba but has congregations lying in the Province of Ontario—in that part lying between Lake Superior and Lake of the Woods.

"Saskatchewan was a repetition of Manitoba. The Presbyterians saved ten scattered congregations, but there was one at each of the following important points: Moose Jaw, Saskatoon and Prince Albert. The church at Prince Albert is the oldest in Saskatchewan. Minority groups organized churches elsewhere. In 1931 there were 82 congregations large and small in the whole province, 72 of them having originated in minority groups. These congregations in 1931 totaled 4,833 communicants. Besides, there are 33 other minority groups at places where there is no preaching. They keep their connection

with the Presbyterian Church by maintaining Sunday Schools. This makes a total of 115 groups, 105 of which were minority groups in 1925, in Saskatchewan.

"One little group at Estevan, a town of about 3,000 inhabitants, located about thirty miles north of the North Dakota border, had a hard time. The majority group moved in the local Methodist church but refused to sell back the old Presbyterian church, which remained closed to 1931. The Presbyterian group, obliged to hire a public hall, slowly dwindled until it numbered only 26, its membership in 1931. But they kept on raising money, until in 1930 they had the satisfaction of erecting a new church which was dedicated in September, 1931, and in which regular services have been held ever since. They have a Sunday School with an enrollment of 53.

"A minority group of 31 at Arcola, Saskatchewan, also completed the erection of a new church building in 1931, having been without one since 1925. It has a Sunday School enrollment of 67.

"In Alberta, church union met with slightly stiffer resistance. Five of the Presbyterian churches in Edmonton voted to remain Presbyterian. These included the First Church, the largest and oldest in the province. Three churches in Calgary and two in the suburbs of that city did likewise. Churches in Banff, Red Deer, Macleod, Medicine Hat, Lethbridge, Chauvin, Wainwright, Lloydminster, etc., did likewise. Minority groups reorganized Presbyterian churches in their neighborhoods. In Alberta there were, in 1931, 107 large and small Presbyterian churches, with 5,760 communicants. Resistance stiffened still more in British Columbia and in the Maritime Provinces: Nova Scotia, New Brunswick, and Prince Edward Island. But the unionists captured more congregations than they let fall to the Presbyterians, although many minority groups formed continuing Presbyterian congregations.

"Last of all the congregations voted in populous Ontario and Quebec. Then came the great surprise. There were four Presbyterian congregations in Guelph. Of these, three voted to remain Presbyterian. Two out of three churches in Galt did

likewise. Then came Presbyterian landslides in London, Hamilton, Toronto, Ottawa, Montreal, Quebec and many smaller places. And when the votes were finally tabulated it was discovered that the total vote for union was 113,773 and the total vote against union was 114,367.

"The United Church came into existence on June 10, 1925. The congregations so voting went into the new denomination. Yet on Dec. 31, 1925, the communicant membership of the Presbyterian Church in Canada totaled 154,243. In 1931 there were 180,680 communicants in 1330 congregations scattered all over Canada."

The Presbyterian Church in Canada came out at length victor in the long struggle against unionism. It came out sadly battle-torn but with renewed devotion to its standards of doctrine and government—to the Word of God and the Westminster interpretation of that Word.

The more immediate results of the struggle to merge the Church with the Methodist Church and the Congregational Churches in Canada have been depicted for us in the narration in our letter from the Rev. J. F. Minor Simpson, a Hampden-Sydney College man who after his theological course in Princeton Seminary had sojourned as a religious worker in Manitoba and later had become pastor of the Presbyterian Church in Chauvin, Alberta, Canada. He witnessed immediately much that was done and suffered in these two provinces in the latter part of the union movement. He not only has described for us the struggle in these provinces but has been good enough to read and edit our copy of his narrative and to have the copy read and revised by his friends, highly worthy representatives of the martyr—the Presbyterian—Church in Canada. Among the gentlemen who gave their time and labor to a careful reading and amendment of the account (though they seem to have found little occasion for amending the narrative) were Dr. W. G. Brown, of Red Deer, later of Saskatoon, moderator of the General Assembly of his Church in 1931; Rev. F. D. Roxburgh, M. A., D. D., Stated Clerk both of the Presbytery of Edmonton and of the Synod of Alberta and for years valiant

co-worker in the effort to save the life of the Presbyterian Church in Canada, along with Dr. Brown; McGilvary of Guelf, Ontario; Cameron of Weyburn, Sask.; Frank Baird of Pictou, and others whom time fails us to name.

The Simpson narrative thus confirmed has received more general confirmation. Thus on the formation of the United Church of Canada a variety of claims was made as to the numbers who had left the Presbyterian Church for the United Church. According to some statements there was no longer any Presbyterian Church in Canada. Other affirmations were more modest. It was reported that "from eighty to eighty-five per cent" of the Presbyterians had entered the United Church. After hearing argument by counsel for each side the Federal Commission, to divide the general church property between those who had left the Presbyterian Church in Canada and those who had remained Presbyterian, fixed by conjecture on 64% as entering the union and 36% as remaining Presbyterian. Subsequent events seem to have shown that the estimate would have been more nearly correct if the percentages had been fixed at 50% each; or the continuing Presbyterians had been adjudged the larger body. Some think that the Commission would have been more nearly correct if it had reckoned 64% as remaining Presbyterian and 36% as going into the new body. It is probable that in the division of the property the Presbyterians were badly despoiled.

Be this as it may, the civil Census of 1931 showed 870,483 Presbyterians (this civil census includes members and adherents), whereas the civil Census of 1921 had given to the undivided body only 1,409,407 members and adherents. Suppose 50% of these had gone into the combine, there would have been left 704,704. If only 50% of the undivided Presbyterian body remained Presbyterian and if they gained 165,779, the remaining Presbyterians (the Presbyterian Church in Canada) would seem to have been, if a harried body, blessed with vigor and blessed of God.

"The 305 minority group congregations in Canada had built by 1931, purchased or otherwise acquired subsequently to

1925, churches at a total cost of $4,674,595. The Presbyterian Church in Canada also saved the following enterprises—missionary enterprises: that among the Koreans in Japan, that in Formosa, Gwalior in India, that among the Bhils (in Central India), that in Manchuria, that in British Guiana, fragments of its South China Mission, and an interest in the following institutions: Santo Institute, New Hebrides, South Sea Islands, Union Christian College, Pyeng Yang, Korea. Among notable home missions saved by the Presbyterians were several Indian missions, the work among the Chinese at Vancouver, B. C., and at Victoria, B. C., that among the Persians at North Battleford, Saskatchewan, and among the Jews and Italians in Montreal. Also a considerable part of the work among the Hungarians and Ukranians throughout Canada."[11]

The Methodist leaders in Canada and certain Presbyterian leaders who had either never been *jure divino* Presbyterians or good Calvinists, or if they had been such had become more or less affected with the virus of Modernism, seem to have thought, about 1904, that they could walk off with the Presbyterian Church in Canada; but they must have forgotten that the Scotch and Scotch-Irish element in Canada is large; and that many of them had been taught by men of the breed neither dwarfed by Modernism nor weakened by loss of Calvinism. History shows that it is comparatively easy to turn to another view persons who are mere *jure humano* Presbyterians and mere nominal Calvinists. It is more difficult to pervert those who believe that Calvinism is the divinely taught and enjoined religion. The result of the Unionist movement was, so far as the Presbyterian Church in Canada was concerned, a disruption and a stiffening in Presbyterianism and Calvinism of the thorough Presbyterians.

Mr. Simpson has suggested that "Southern Presbyterians had better learn from this, or they will bring about a similar disruption in the South." He expresses the hope that "God may protect the Southern Presbyterian Church from the zeal of enthusiastic, well-meaning, sincere and earnest but misguided leaders."

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[11]Letter from Rev. J. F. Minor Simpson.

These real Calvinistic, Presbyterian Christians in the Presbyterian Church in Canada have set the people of all other churches facing unionist enthusiasts a fine example for their study and imitation. The Lord give our Church unflagging regard for the Old and New Testaments as the Word of God and for our doctrinal standards and our system of Church Government as based upon the Word of God; and give us such devotion to Himself that we may live out our convictions and may serve Him unfalteringly in time and eternity—may be in this world a witnessing Church.

JESUS CHRIST IS JEHOVAH.

By the Rev. Wm. C. Robinson, D. D.,

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In the April issue of this quarterly the writer presented evidence to show that Christ is Jehovah according to representative New Testament writers. This section of the thesis is designed to exhibit the teaching on the subject by representative theologians of the Ancient Church, and of the Reformed Faith.

II. Athanasius and other eminent representatives of the Church of the Ages teach that Christ is Jehovah.

A. The Ante-Nicene Fathers.

By applying to the Lord Jesus Christ Old Testament passages which refer to Jehovah the New Testament writers were ascribing to Christ Divine Existence; in continuing the practice the early church fathers insisted on His Preexistence; while Calvin and the Reformed tradition declared that Christ was Jehovah with an eye primarily to His Self-Existence.

With this generalization the thesis of the paper is immediately brought into collision with Harnack's doctrine that an Adoptionist Christology occupied a large place in the primitive Church;[1] and Dr. K. Lake's dictum that this Adoptionism was

[1] Harnack, *History of Dogma*, Eng. tr. by Buchanan, 2:183, 191-2. Cf. Duchesne, *Early History of the Church*, 1:170.

the regnant Christology in Rome until the second third of the second century, when Justin Martyr brought the Logos Christology to the capital. In support of his contention Harnack says that the only work which gives clear expression to this early Adoptionism is the *Shepherd* of Hermas. Lake offers "the undeniable fact that early in the second century Hermas held this view"; and that the other books which, on his interpretation, were known to Rome, Romans, Hebrews, I Peter, I Clement and Mark, would be similarly interpreted by "any one who had Adoptionist views already."[2]

Just how Dr. Lake can affirm that his interpretation of Hermas is undeniable remains an enigma. Prior to his writing, the Adoptionism of Hermas had been denied by F. Loofs, *Leitfaden zum Studium der Dogmengeschichte,* p. 95; by R. Seeberg, *Lehrbuch der Dogmengeschichte,* p. 122; by Link and Weizsacker as cited by Harnack (ibid., 194). The dean of American "liberal" scholars, Dr. A. C. McGiffert,[3] has just given another convincing denial to the Adoptionist interpretation of Hermas, *A History of Christian Thought,* p. 72.

In Hermas one reads: "First of all, Sir, I said, tell me this, the rock and the door, what is it? This rock and door, he said, is the Son of God. How is it, said I, Sir, that the rock is old; but the door is new? Listen, said he, and understand, foolish man. The Son of God is more ancient than all His creation, so that He was the Counsellor of His creation to the Father; therefore also the rock is old. But why, Sir, I said, is the gate new? Because, he said, He was made manifest in the last days of the consummation." Sim. IX. 12:1-3. Again: "The name of the Son of God is great and illimitable and supports the whole world . . . the whole creation is supported by the Son of God." IX. 14:5. In the parable of the vineyard, which is supposed to teach Adoptionism, it is clearly stated: "The Holy Spirit which preexisted, which created all creation, God made to dwell in flesh that he desired." Sim. V. 6:5. Fur-

[2]Lake, K., *Landmarks of Early Christianity,* 1920, P. 80, etc.

[3]The death of Dr. McGiffert has occurred since the presentation of this thesis.

ther, according to the Latin text, "the Son, however, is the Holy Spirit." IX, 1.

The parable is that a servant did more than he was required, and for this was adopted to co-heirship with the Son. The parable is first interpreted as offering a special merit to any one who does more than his duty. A second and forced interpretation is then made with reference to Christ. The interpretation which satisfies the Christological interpretation of the parable, as well as the simpler Christological statements already quoted from Hermas, is that the Holy Spirit which preexisted is a description of Christ as the preexistent Son of God; the servant is the human flesh in which He, a preexisting holy spiritual Being, came to dwell. Since this flesh served well the holy Geistwesen and did not defile the Spirit, He chose it as companion. Whatever adoption there is refers to Christ's "flesh"; Hermas teaches that Christ is the preexisting Son of God. The somewhat clumsy description of the preexisting Christ as the Holy Spirit, which preexisted, which created all creation, is in accord with the probable interpretation of similar phrases in Romans, "the Spirit of holiness," and in Hebrews, "the Eternal Spirit."

Finding that Hermas, "the only work which gives clear expression to this early Adoptionism," does not teach Adoptionism, the remainder of Dr. Lake's hypothesis may be disposed of by laying aside a method of exegesis which begs the question to be proven. The other books which Lake connects with Rome yield the following data: (1) Hebrews 1:2; 1:10; Hebrews 1; Hebrews 3; and I Clement XVI; XXII:1; XXXII; XXXVI, both directly teach and indirectly imply the preexistence of Christ;[4] (2) Romans 8:3 and I Peter 1:11 imply the preexistence of Christ; as (3) do the following facts in Mark: (a) the opening quotations presenting Christ's coming as the coming of the Lord, the Angel of the Covenant (Mal. 3:1) and of Jehovah (Is. 40:3); (b) the eschatological Son of Man found in such passages as 8:38, 14:62, identifying Christ with the preexisting Son of Man of Dan. 7:13 and I Enoch, chaps.

[4]McGiffert, *A History of Christian Thought*, p. 72. Moore, G. F., *History of Religions*, 2:137.

46-71; (c) the declaration that David a millenium before 'the days of His flesh' recognized Christ as Lord, 12:35-37; (d) the implications in the descriptions of His ministry as a mission, e. g. 10:45; (e) the fact that the Son in Mark's parable of the vineyard was Son, of a different category from the servants (the prophets), prior to His mission to the vineyard, 12: 1-12. Protest is hereby filed against the cancellation of the Christological implications of Mark's parable of the vineyard by Adoptionist implications drawn from Hermas' parable of the vineyard; first, because the Markan parable comes from the triple tradition, from a primitive narrative and a book, each historical in form, while the *Shepherd* is an apocalyptic writing; secondly, because the Christological application of the parable in Mark is the essence of the primary and sole interpretation of the parable, while the Christological application of the parable in the *Shepherd* is a second and forced interpretation of a parable that offers as its primary interpretation the general doctrine of supererogatory merits; thirdly, as has been shown, the Adoptionist interpretation of Hermas is not the correct interpretation.

The phenomena of second century Christianity have been carefully collated by Dr. McGiffert in his *God of the Early Christians*. Citations from the Apostolic Fathers, those New Testament writings which he dates late, heretical writings, apocryphal writings, fragments, Apologists, even from non-Christian and anti-Christian writings, show that the Christians of this century regularly spoke of Jesus as God and addressed to Him religious worship. This data has been the occasion of diverse interpretations. Dr. McGiffert holds that these Christians worshipped Jesus as a finite cult deity and were generally non-theistic. Dr. S. J. Case sees a radical bifurcation issuing in di-theism.[5] On the other hand Dr. Harnack can scarcely find language adequate to express his certainty that the early Christians carried onward the Jewish polemic in favour of monotheism;[6] while R. Seeberg makes a clear cut theism the

[5]Case, S. J., *Jesus Through the Centuries*, Chapter vii.
[6]Harnack, *The Mission and Expansion of Christianity*, 1:96, etc.

first feature common to the Apostolic Fathers.[7] Leaving the Apologist for later consideration, the writer would align himself with those who recognize the theistic character of early Christianity, acknowledging, however, that many writers do not state a systematic metaphysics. These theistic Apostolic Fathers thought of Jesus Christ as of God (II Clement 1:1), and mingled their notes in the antiphonal chorus singing to Christ, as to God.[8] Their common confession was: "Faith in Jesus Christ, the Son of God, who was already actively engaged at the creation under the old covenant; who is God, and appeared in the flesh at the end of days."[9]

This summation leads one to expect in the Apostolic Fathers confirmation of the thesis of this paper, an expectation which is not disappointed. The *Didache* certainly once, and probably twice, identifies the Saviour as the Jehovah of the Old Testament. The sixteenth chapter is devoted to the Second Coming of "our Lord," Sect. 1. This verbiage, as well as a quotation from Matt. 24:30, makes clear that the Coming One is the returning Christ. The seventh section applies to Him a quotation drawn from Zechariah 14:5, "The Lord shall come and all the saints with Him." Now the Lord in this passage stands for "Jehovah, my God." A similar phenomenon occurs in the fourteenth chapter. The phrase, the Lord's day, identifies the Lord of this chapter as Jesus. The third section reads: "This is that which was spoken by the Lord, 'In every place and time offer me a pure sacrifice, because I am a great King, saith the Lord, and my name is wonderful among the Gentiles.' " The quotations are somewhat loosely drawn from Malachi 1:11, 14, in each case the reference being to Jehovah of hosts.

I Clement presents Christ as "our Lord Jesus Christ, the sceptre of the majesty of God" (XVI); as the Lord whom Malachi expected to come suddenly to His Temple (XXIII); who already in the Old Testament had spoken through the Holy Ghost (XXII. 1). In this citation Clement makes Christ the

[7]Seeberg-Hay, *Text-book of History of Doctrine*, 1:78.
[8]C. Plini et Traiani Epistulae, x. xcvi. 7.
[9]Seeberg-Hay, *Text-book of History of Doctrine*, 1:78.

author of Ps. 34:11-17 and Ps. 32:10, both of which are addressed to Jehovah.

Other Apostolic Fathers are less definite but in fundamental accord with this way of speaking. Barnabas describes Jesus as "Lord of all the world to whom God said, at the foundation of the world, Let us make man"; and from whom the Old Testament prophets obtained grace to prophesy concerning Himself, V. 5-7; cf. VI. Polycarp, according to the reading L which McGiffert accepts, writes: "To all under heaven that shall believe in our Lord and God, Jesus Christ." Ignatius regularly speaks of "our God, Jesus Christ."

The Apologists of the second century were more familiar with Platonic cosmology than they were with Biblical soteriology, and hence stretched the Christian doctrine to fit a philosophical Procrustean mold. They conceived God as above and beyond all essence, ineffable, incommunicable, impassible, exalted beyond any commerce with matter, time or space. This Platonic God put forth the Word, *logos prophorikos,* by an act of His will to be His intermediary for creation, revelation and redemption. The doctrine construes the Son as preexistent; but not as eternal; as a 'product,' *gennēma,* of the Father, not as the one God. This cosmological scheme threatened to issue in binatarianism or even di-theism. But one must differ with Dr. Case's reading of this duality as: (1) Jesus and (2) Jehovah.[10] Indeed, even this subordinationist Christology allows, rather it requires, that the Logos be the God who appears in the Old Testament theophanies.[11] It requires the identification of Jesus Christ as the preexisting Logos with the Jehovah of Old Testament creation and revelation, since the eternal God is invisible, incommunicable, nameless, incomprehensible Pure

[10]Ibid., chapter *Jesus and Jehovah.* Dr. Case is correct in finding this duality in Marcion, i. e. (1) Jesus and (2) Jehovah; but, in the opinion of the writer, mistaken in ascribing this duality to the catholic tradition that was contemporary with or successive to Marcion.

[11]Cf. G. F. Moore, *Judaism,* 1:416, on Philo's God where the same phenomena appear. "In his theology the Logos is the manifest and active deity; and in his interpretation of the Scriptures, where God appears to men, converses with them, reveals His will and purpose, it is, according to Philo, of the Logos that all this should be understood."

Being. The duality demanded by the scheme is: (1) Jesus-Logos-Jehovah, and (2) the invisible God, the Father, the ineffable Lord. Cf. Justin Martyr, *Dial.*, 127.

Justin Martyr writes: "I have said often enough that when my God says, 'God went up from Abraham,' or 'the Lord spake unto Moses' and 'the Lord came down to see the tower which the sons of men had built,' or 'God shut Noah within the Ark,' you must not imagine that the unbegotten God himself came down or went up anywhere. For the ineffable Father and Lord of all neither comes anywhere nor walks nor sleeps nor rises up." Abraham and Isaac and Jacob saw not the ineffable Lord, but God, His Son, "who was also fire when He spoke with Moses from the bush." *Dial.*, 127. In the First Apology this writer returns at length to the story of the burning bush, declaring, "Our Christ conversed with Moses under the appearance of fire from a bush, and said put off thy shoes, and draw near and hear." LXII. The whole sixty-third section is devoted to proving that it was not the Father of the universe who thus spoke to Moses, but "Jesus, the Christ," "the Angel and Apostle," "who also is God," yea "the God of Abraham, Isaac, and Jacob," "the I am that I am." "Of old He appeared in the shape of fire and in the likeness of an angel to Moses and to the other prophets; but now . . . having become Man by Virgin." Justin also uses the twenty-fourth psalm to describe the Ascension of the Saviour, further identifying Him with Jehovah of Hosts. LI.[12]

Similarly Irenaeus held that the Old Testament Scriptures testified of Jesus Christ, that Moses, in particular, wrote of Him, "because the Son of God is implanted everywhere throughout his writing: at one time, indeed, speaking with Abraham, when about to eat with him; at another time with Noah, giving him the dimensions; at another, inquiring after Adam; at another, bringing down judgment upon the Sodomites; and again, when He becomes visible and directs Jacob on his journey, and speaks with Moses from the bush. It would be end-

[12]The late Dr. Neal L. Anderson opened the Synod of Georgia with a similar application of this psalm, Decatur, 1927. Cf. also Dr. B. M. Palmer's Moderatorial Sermon, *Minutes General Assembly*, 1861, p. 68.

less to recount (the occasions) upon which the Son of God is shown to Moses." *Against Heresies,* IV:X. A reference to the American Revision will quickly show that these references by Justin Martyr, a representative apologist, and by Irenaeus, a typical 'catholic' theologian, identify Jesus Christ with Jehovah.

Tertullian justifies the naming of both the Father Lord and the Son Lord by, among other passages, the double use of Lord in Gen. 19:24. The word translated Lord in each of the two cases in this verse is Jehovah. Tertullian applies, "The Lord spake face to face with Moses, even as a man speaketh unto his friend," to "the visible God," i. e. to Jesus Christ. Further, he says that in a glass, "God, I mean the Son of God, appeared . . . to the prophets and the patriarchs as also to Moses." *Against Praxeas,* 13, 14. Most of these Old Testament theophanies are manifestations of God under His proper name, Jehovah.

With Irenaeus there is a turn toward a more soteriological interpretation of Christianity. With Tertullian there is a rise in the Christological line. Tertullian inherited and used the Logos Christology; holding with this Christology that the Logos was not eternally Son, nor God eternally Father. But he transcended the Logos speculation by positing pre-prolate distinctions in the Godhead. God eternally had His Reason and implicitly in His Ratio was His Word (Sermo). Tertullian also insisted that the three Persons were of one substance.

B. Nicene and Post-Nicene Fathers.

For the purposes of this paper it is not necessary to reargue the Arian controversy. The challenger has appealed to Athanasius as the representative of the Church of the Ages under whose aegis he would controvert the thesis of this article. The writer assures the New York professor that he is entirely willing to have the issue hang on Athanasius' doctrine.

Athanasius certainly teaches the necessity of "a union in Christ of the nature of God and the nature of man,"[13] that "the Logos assumed real human flesh," that "God the Word is

[13]McGiffert, Ibid., p. 253.

Himself Christ from Mary, God and Man."[14] Athanasius magnified the Incarnation.

But it is also true that Athanasius' Christology is *totaliter aliter* that taught in *The Place of Jesus Christ in Modern Christianity.* This "modern" doctrine is that Jesus Christ is "altogether one of ourselves," whose ego had a temporal beginning (even the Arians made Christ pre-temporal, although not eternal), "one of our human selves," in and through whom the eternal God did something.[15] On the other hand Athanasius is never tired of insisting that Christ is the eternal God, the Son eternally "co-existing, in the Father's eternity" (Ibid., 3:26), who without ceasing to be God became man by taking flesh (3:27).

The Place of Jesus Christ in Modern Christianity reads: "Jesus Christ is not another name for God, but the name of a Man in whom God was and through whom God came to meet us" (p. 201).

Athanasius reads: "And the illusion of demons is come to nought, and He only who is really God is worshipped in the Name of our Lord Jesus Christ" (Ibid., 1:11).

The challenger has appealed to Athanasius[16] to support his strictures upon the writer of this article for having written that "Christ is indeed God, the self-existent Jehovah." But the scholar of Union, New York, Dr. A. C. McGiffert, has ascribed to Athanasius what the writer only went so far as to ascribe to Calvin and the Reformed Faith. Resting on the *Four Discourses Against the Arians,* 3.1:3, 6, McGiffert shows that Athanasius taught that God, the Son, was autotheos. As God He is self-existent but as Son eternally begotten.[17]

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[14]Athanasius, *Four Discourses Against the Arians,* 2:70; 1:36.

[15]Baillie, J., *The Place of Jesus Christ in Modern Christianity,* pp. 201, 210, 107, 108, 109, 114, 115, 116, 126, 129, 130, 135, 136. Cf. *A Letter from Dr. John Baillie,* paragraph 7; *Christ Reinterpreted to the Modern Mind, Union Seminary Review,* October 1929, p. 21; and Dr. W. P. Paterson's similar estimate of Ritschl's Christology, *The Rule of Faith,* pp. 381-385.

[16]*A Letter from Dr. John Baillie,* p. 3.

[17]McGiffert, Ibid., p. 255. Cf. Shedd, *A History of Christian Doctrine,* 1:339-340.

Turning more directly to the theme of this thesis, Athanasius declares that Abraham worshipped our Lord Jesus Christ in the tent, that Moses worshipped Him in the bush and that the psalmist addressed Him when he wrote: "Some put their trust in chariots and some in horses, but we will remember the Name of the Lord our God." Ibid. 1. 11:38, 40, 43. In each of these Old Testament references, Gen. 18, Ex. 3, Ps. 20:7, the object of worship and of trust is Jehovah. Therefore Athanasius does clearly and repeatedly teach that Jesus Christ is the eternal Word who manifested Himself as the Jehovah of the Old Testament. "For as He was ever worshipped as being the Word and existing in the form of God, so being what He ever was, though become man and called Jesus He none the less has the whole creation under foot, and bending their knees to Him in this Name . . . the powers in heaven, both Angels and Archangels, ever worshipping the Lord, as they are now worshipping Him in the name of Jesus" (Ibid., 42).

Hilary of Poitiers joins his collaborator in the defense of Nicaea, Athanasius, in ascribing to Jesus Christ the worship of Abraham, Gen. 18:1, and of Moses at the bush, Ex. 3.[18] Hilary insists, "He, who is God eternally, became man at a point of time." The incident of the burning bush was expounded as teaching: (1) the identity of the speaker as the Angel of God with Him who as the Son was to accomplish human salvation; and (2) that this Angel is "God eternally," "the absolute God." Thus Hilary may be said to have exhausted language in an effort to make unmistakable his identification of that Person who was to appear in history as Jesus Christ with the Person who spoke at the burning bush. But this Person, as the Person at Abraham's tent, is Jehovah.

Hilary further indicates his views by his treatment of the thirteenth through the sixteenth anathemas of the Council of Sirmium, 351. These anathemas, which incidentally show that Basil the Great and the large Council of Sirmium support the thesis of this paper, are as follows:

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[18]*De Trinitate*, 5:15, 16, 17, 18, 22.

XIII. "If any man says *Let us make man* was not spoken by the Father to the Son, but by God to Himself: let him be anathema.

XIV. "If any man says the Son did not appear to Abraham, but the Ingenerate God, or part of Him: let him be anathema.

XV. "If any man says that the Son did not wrestle with Jacob as a man, but the Ingenerate God, or a part of Him: let him be anathema.

XVI. "If any man does not understand *The Lord rained from the Lord* to be spoken of the Father and the Son, but says that the Father rained from the Son: let him be anathema. For the Lord the Son rained from the Lord the Father."[19]

Hilary says that these points were inserted lest any "should attach to the Ingenerate God with the foolish perversity of an insane heresy all the above passages which refer to the Son of God, and while applying them to the Father, deny the Person of the Son."[20]

Chrysostom, commenting on John 1:10, likewise identifies Jesus with the Lord of the Old Testament. He interprets this verse to mean that though the multitude knew Him not, "the friends and favorites of God all knew Him even before His coming in the flesh." Thus Abraham, David, Moses, Samuel and all the prophets knew Him. "Jacob and his father, as well as his grandfather, He both appeared to and talked with, and promised that He would give them many and great blessings, which He also brought to pass."[21]

Augustine occupies an epochal place in the history of the doctrine of the Trinity. In elucidating this doctrine Augustine's *motif,* as that of his great precursors, Tertullian and Athanasius, and his great follower, John Calvin, was to do full justice to the absolute deity of Christ. In this effort the great African superseded a scheme of thought which subordinated the Son and the Holy Spirit, with the doctrine of equal and

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[19]Hilary, *De Synodis*, Sections 49, 50.
[20]Athanasius, *De Synodis*, Section 27, anathemas numbered 14-17.
[21]Chrysostom, *Homilies on John*, Homil., VIII.

reciprocal personal relations in the Godhead; and thereby reaffirmed the unity of God, for which Monarchianism had unsuccessfully striven. According to Augustine, the Son is not less or lower than the Father; nor is He less than the entire Trinity, since each possesses the totality of the Divine nature, each is contained by each and all by each. Augustine, thinking of the Triune God as a Person, presents "the doctrine of the Trinity as the Divine unity of Personality." Within this unity personal relations preserve the doctrine of "three persons in one God."[22]

In accord with this theology he denied that the Father was any more invisible or transcendent than the Son. The loftiest passages, e. g., II Tim. 1:17 and I Tim. 6:15, 16, are not to be understood of the Father to the exclusion of the Son or the Holy Spirit.[23] Theophanies of the Old Testament are no longer limited exclusively to the Son but may refer to the Father, to the Spirit, or be construed "as manifesting the Person of that Trinity," 2:10. In discussing this point Augustine holds that the Son is spoken of as Lord, as is the Father, and as is the Spirit; that therefore it is very hard to determine which one is meant in particular Old Testament passages, since each is worthy to be identified with the Jehovah of Old Testament theophanies.

Augustine is of the opinion that the three who visited Abraham are, at several points in the Scriptural story, identified as Lord. He also holds that the two who visited Lot are the Son and the Holy Spirit and are designated as Lord. In these chapters, Gen. 18, 19, Lord alternates as the translation of Adhonay and Jehovah.

However, Augustine's allegorical interpretation persuaded him that Christ was the one manifested in Moses' vision of Jehovah. Ex. 33:11-23. The 'back parts' of this vision mean the resurrection of Christ, while 'the place that is by Him' means the Catholic Church. Therefore Christ manifested Himself to Moses in this theophany and forgave his sins by faith

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[22]Green, F. W., in *Essays on the Trinity and the Incarnation*, pp. 290, 295.

[23]*De Trinitate*, Book 2, Chapter 8.

in the resurrection of the Lord, just as the psalmist found forgiveness by confessing his transgressions unto this Lord, who forgavest the iniquity of his sin, Ps. 32:5. Thus Augustine understood that the Jehovah who spake to Moses face to face, Ex. 33:11; who initiated Moses into the sacred precincts of His name Jehovah while all His goodness passed before, Ex. 33:12-23; the Jehovah unto whom the psalmist confessed his sins and from whom he received forgiveness, was Christ.[24]

Augustine's thought is that the God of the Old Testament is the Triune Jehovah and hence that either Person may rightly be identified with Jehovah as He manifested Himself in an Old Testament theophany. Jehovah of Exodus 33 is, according to Augustine, Christ. Generally Jehovah is the manifestation of the Triune God. Now the New Testament has enabled the Christian to see in the memorial name Jehovah, the Father, the Son and the Holy Spirit, Matt. 28:19; cf. *Didache,* 8:1-3. Therefore the same Old Testament text, Is. 45:22-24, which perhaps was used of the undifferentiated Jehovah may be applied at one time to God the Father, Rom. 14:11, and at another to our Lord Jesus Christ, Phil. 2:10-11.[25]

The Emperor Justinian, who defined orthodoxy in his *Corpus Juris Civilis,* wrote to the Fifth Ecumenical Council: "We hold fast to the decrees of the four councils, and in every way follow the holy Fathers, Athanasius, Hilary . . . John (Chrysostom) of Constantinople . . . Augustine . . . and their writings on the true faith." The writings already quoted from these fathers indicate the thinking which underlies the credal statement made by the First Ecumenical Council and repeated as the received faith by every subsequent ecumenical council, "by whom (our Lord Jesus Christ) all things were made, both those in heaven and those in earth." "For," as Cyril and the Third Ecumenical Council assert, " 'In the beginning was the Word, and the Word was God, and the Word

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[24]*De Trinitate,* Book 2, Ch. 13, Sec. 32, "Or if in some cases Christ was manifested, as the consideration of this passage persuades us."

[25]Compare a similar set of phenomena in Thessalonians, the four cases in which the Apostle begins, *autos de*: I Thess. 3:11; 5:23; II Thess. 2:16; 3:16.

was with God,' and he is the Maker of the ages, coeternal with the Father, and Creator of all." The ecumenical councils assert for Christ the eternity, glory and work of Jehovah; the Fathers, whose writings are endorsed with the four councils as defining orthodoxy, formally apply to Jesus texts and passages written of Jehovah.

III. Christ is Jehovah according to John Calvin and the genuine tradition of the Reformed Faith.

Calvin. The thirteenth chapter of the first book of *The Institutes of the Christian Religion* is devoted to the doctrine of the Trinity, which, with the concepts of immensity and spirituality, Calvin regards as essential to any idea of the true God. The largest part of this long chapter is devoted to proving that Jesus Christ is God, that is, Jehovah; and that because Jehovah He is self-existent. Calvin does not merely imply the truth of this thesis, he does not merely assert it—though he does assert it in the most categorical fashion. He devotes sections 7 through 13 and section 20 to proving the thesis of this paper; while the remaining sections of the chapter are chiefly occupied with showing the self-existent character of the Son, as deduced from the fact that He is Jehovah.

Calvin argues as directly for this thesis as the writer is doing—and much more cogently. He uses, in general, the arguments which by now are familiar to the reader. In the seventh section he shows that Christ inspired the Old Testament prophets by His Spirit; and as the Word of God was active in the creation of the universe. The eighth section develops the eternity of God, the Word. In the ninth section, after maintaining that Christ is addressed as God in Ps. 45 and in Is. 9:6, Calvin reasons: "But nothing can be required plainer than a passage in Jeremiah, that this should be the name whereby the Branch of David shall be called, 'Jehovah our righteousness.' For since the Jews themselves teach that all other names of God are mere epithets, but that this alone, which they call ineffable, is a proper name expressive of His essence; we conclude that the Son is the one eternal God, who declares, in another place, that He 'will not give His glory to another.'" This testimony shows "that Christ is the true Je-

hovah, from whom righteousness proceeds." The tenth section is devoted to showing that the Old Testament angel of Jehovah is really Jehovah Himself. Out of his wide and thorough acquaintance with the fathers Calvin writes: "But the orthodox doctors of the church have truly and wisely understood and taught that the same angel was the Word of God, God,[26] who even then began to perform some services introductory to his execution of the office of Mediator." "For though he was not yet incarnate . . . his familiar intercourse with men gave him the name of an angel; yet he . . . continued the ineffably glorious God. The same truth is attested by Hosea, who, after relating the wrestling of Jacob with an angel, says, 'The Lord (Jehovah) God of hosts; Jehovah is his memorial.'" Again, "when it is said in Isaiah, Lo, this is our God; we have waited for him, and he will save us: this is Jehovah'; all who have eyes may perceive that this is God, who ariseth for the salvation of his people. And the emphatic repetition of these pointed expressions forbids an application of this passage to any other than to Christ . . . whence it follows, that he is the same God that was always worshipped among the Jews."

The eleventh section is devoted to showing that the New Testament writers refer Old Testament texts in which the Lord' and 'the Lord of hosts' occur to Christ; and that they rightly so applied them. In the twelfth section Calvin argues that Christ claimed the right to forgive sins, thus making His own the claim of Jehovah in Is. 43:25. In the thirteenth section, after quoting "Whosoever shall call on the name of the Lord (Jehovah) shall be delivered," Calvin adds: "But the name of Christ is invoked for salvation: it follows, therefore, that he is Jehovah." After discussing the Deity of the Spirit and the Trinity, Calvin returns to Christ in the twentieth section, showing that the apostles assert the same one to be the Son of God whom Moses and the prophets represented as Jehovah and "that the name 'Jehovah' in an indefinite sense is applicable to Christ" as appears from the words of Paul and of Peter.

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[26]Cf. *Scots Confession 1560*, Art. VI; "the Angell of the great counsell of God—Immanuel."

In the nineteenth section Calvin asserts the aseity of God the Son. "Therefore, when we speak simply of the Son without reference to the Father, we truly and properly assert him to be self-existent, and therefore call him the sole first cause: but when we distinctly treat of the relation between him and the Father, we justly represent him as originating from the Father." In the twenty-third section Calvin justifies this doctrine by resummarizing the texts which show that Jesus Christ is Jehovah, continuing: "For, since the name of Jehovah is used in each of these passages, it follows that in respect to his deity he is self-existent. For if he is Jehovah, he cannot be denied to be the same God who in another place proclaims by Isaiah, 'I am the first and I am the last; and beside me there is no God'[27] . . . the deity of the Son of God is frequently proved by Isaiah from the creation of the world. But how shall the Creator, who gives existence to all, not be self-existent but derive his existence from another? For whoever asserts that the Son owes his essence to the Father denies him to be self-existent. But this is contradicted by the Holy Spirit, who gives him the name of Jehovah." "Nothing is more proper to God than TO BE, according to that declaration, 'I AM hath sent me unto you.'" Referring to Christ, Calvin writes: "When we are speaking, apart from consideration of the Person of His divinity or simply of the essence, which is the same thing, I say that it is rightly predicated of Him that he is *a se ipso*. For who, heretofore, has denied that under the name of Jehovah there is included the declaration of *autoousia?*"[28] Speaking according to relation, Calvin held that the Son was of the Father, a doctrine inexactly expressed by the phrase, *Deus de Deo*. But speaking *simply* of the essence, he held that the *autoousia* of His divinity was justified by the ascription to Him of the name Jehovah.[29]

The Reformed Faith. Thus Calvin's identification of Jesus Christ with Jehovah led him to formulate a distinctivity in the Reformed Faith. Calvin's position created a party; "and

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[27]Cheyne similarly understands Jehovah in Is. 41:4; 44:6, as teaching self-existence and eternity. *The Prophecies of Isaiah*, pp. 255, 285.

[28]Calvin's letter to the Neuchatel pastors, 1545.

[29]*Defense Against the Calumnies of Peter Caroli*, 1545.

that party was shortly the Reformed Churches, of which it became characteristic that they held and taught the self-existence of Christ as God and defended, therefore, the application to Him of the term *Autotheos;* that is to say, in the doctrine of the Trinity they laid the stress upon the equality of the Persons sharing in the same essence, and thus set themselves with more or less absoluteness against all subordinationism in the explanation of the relations of the Persons to one another." "It is . . . a part of the heritage, particularly of the Reformed Churches, that they have learned from Calvin to claim for Christ the great epithet of *Autotheos*: and their characteristic mark has therefore become the strength of the emphasis which they throw on the complete deity of the Lord."[30]

Ere developing the evidence for this statement a distinction must be made. Those who accept the Reformed tradition of the aseity of Christ consciously or unconsciously affirm the propriety of Calvin's contention that Christ is Jehovah; for this is the exegetical foundation for his doctrine. On the other hand it may not be logically inferred that those who reject the aseity of Christ, as a Reformed distinctivity differing from the common theological tradition, are thereby rejecting the general teaching of the Fathers and the New Testament that Christ is Jehovah. The evidence for the thesis of this paper cannot be dismissed by merely remarking that the thesis is a Calvinistic novelty. The doctrine based on Calvin's exegesis is one thing; the identification of Christ with Jehovah is much more broadly supported.

In support of the view that the aseity of the Son is characteristic of the Reformed Faith stands the anti-Reformed polemics. Opponents of the Reformed position have consistently charged against them this doctrine. As a term of reproach Calvinists have been stigmatized as Autotheanites. In this opposition are found: (1) Roman Catholic theologians, some of whom opposed the doctrine, others only the mode of statement; (2) Lutheran theologians with certain notable exceptions, among which exceptions may be mentioned Prof. Milton Valen-

[30]Warfield, B. B., *Calvin and Calvinism*, pp. 251, 274.

tine of Gettysburg;[31] (3) Arminian theologians, especially Episcopius and other followers of Arminius;[32] (4) Anglican subordinationists, such as George Bull, and (5) naturally modern Arians and psilanthropists.[33]

The direct evidence that the self-existence of Christ is a characteristic mark of the Reformed Faith is the testimony of the representative Reformed theologians, who with some variations of meaning have held this doctrine. The great body of Reformed teachers led by Theodore Beza, Josiah Simler, Francis Turretin and Ursinus, and including Principal William Cunningham, Professor H. Bavinck and Professor Louis Berkhof,[34] have been both good Autotheanites and good Nicenists, holding that the Son has His essence from the Father but denying that the essence is a begotten essence. The person of the Son is eternally generated but the Son as God is self-existent. This seems to be the doctrine which Dr. McGiffert has ascribed to Athanasius; and it preserves the higher or non-subordinationist sense for which the word *homoousion* was written into the older phraseology at Nicaea. Then there is a group of Reformed theologians, of which Dr. Charles Hodge is a conspicuous example,[35] who walk more exactly in Calvin's own interpretation of *Autotheos.* These men decline to encumber their Trinitarian thought with the speculation used by the Nicene Fathers to explain their creed; that is, they, like Calvin, are unwilling to assert that the act of generation or of procession is a continuous eternal process.

Hodge defines his position by quoting from Calvin's letter to Simon Grynee, May, 1537, as follows:

"If the distinction between the Father and the Word be attentively considered, we shall say that the one is from the other. If, however, the essential quality of the Word be con-

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[31]Valentine, *Christian Theology*, 1:390, 321-322.

[32]Sheldon, H. C., *History of Christian Doctrine*, 2:87.

[33]Warfield, ibid., pp. 252-272. Berkhof, *Reformed Dogmatics*, 1:69-70, in "The Humanitarian view . . . of present day Modernists . . .Christ is reduced to a mere man."

[34]Cunningham, Wm., *Historical Theology*, 1:304; Berkhof, 1:74, citing H. Bavinck as also of this view.

[35]Dick, John, *Lectures on Theology*, p. 157, affirms "necessary and eternal generation," but in rejecting the communication of essence is very near the position of Hodge.

sidered, in so far as He is one God with the Father, whatever can be said concerning God may also be applied to Him, the Second Person in the glorious Trinity. Now what is the meaning of the name Jehovah? What did the answer imply which was spoken to Moses? I AM THAT I AM. Paul makes Christ the author of this saying."[36]

Hodge adds to the quotation: "This argument is conclusive. If Christ be Jehovah, and if the name Jehovah implies self-existence, then Christ is self-existent." The third group of Calvinists go beyond their teacher in holding that the terms 'Son' and 'Spirit' are perhaps not expressive of communication or derivation at all, but of consubstantiality. "That is to say, in the Semitic view, sonship denotes broadly oneness of kind, class; more specifically, likeness; at the height of its meaning, consubstantiality; and does not suggest derivation. As the son of a man is a man, the Son of God is God. It is the Indo-European consciousness which imparts to the terms Son, Spirit, the idea of derivation."[37] The last class includes Herman Alexander Roell, Herman Muntinge, Nathaniel Emmons, Moses Stuart and that writer from whom this section of the paper has been largely drawn, B. B. Warfield. These scholars have found in Calvin's term *Autotheos* an instrument by which to do full justice to the absolute deity of Christ.

Moreover, this Reformed tradition has been incorporated into the Westminster Standards. The eleventh question of the Westminster Larger Catechism asserts that the Scriptures manifest that the Son is God equal with the Father, ascribing unto Him names that are proper to God only. According to an official Scottish edition of these Standards, dated 1688, the Scripture on which the Westminster Divines based this assertion and which the Kirk of Scotland accepted as an adequate basis was: "Is. 6:3, 5, 8 with John 12:41."

Later Scottish editions of the Standards publish these texts in full, as does a 1921 edition of the *Constitution of the Presbyterian Church in the U. S. A.* In other words, the afore-

[36]Hodge, Charles, *Systematic Theology*, 1:467.

[37]Warfield, ibid., p. 278, note 136. For names of other representative Reformed theologians see Voetius list in note 127, p. 274; and text pages 272-284.

said statement of the Larger Catechism was based originally and is now based by the Presbyterian Church, U. S. A. on the *single* phenomenon that the Scriptures identify Jesus Christ with Jehovah. American Presbyterianism has, however, added another Jehovistic proof text, namely, Jer. 33:6. For a long time this text was printed in the American Standards, thus: "THE LORD (Our Jehovah) OUR RIGHTEOUSNESS."

As proof for the relevant part of answer eleven, the Presbyterian Church in the United States now prints Jer. 33:6, 1 John 5:20, Ps. 45:6, as each is given in the King James' Version of the Bible. Thus churches which accept the Westminster Standards do interpret the Scriptures as teaching that Jesus Christ, God the Son, is Jehovah.

Conclusions.

1. As a logical proposition.

The proposition that Jesus Christ is on occasions identified with Jehovah is a particular affirmative. As such it may not logically be controverted by the simple enumeration of one or several negative instances nor by the conversion of an "all is not" into a "nothing is." The writer has sought to give each text and passage used the interpretation it fairly bears. Nevertheless the truth of this thesis is by no means dependent on the acceptance of the interpretations herein put upon every citation. A reader may differ from one, or many, or even a majority of the interpretations and references given. A reasonable residuum is sufficient to refute the New York theologian.

2. As an academic proposition.

There is no reason why "liberal" scholarship may not acknowledge as freely as conservative scholarship that the writer has shown that the phrase 'Christ is Jehovah' is orthodox and is not new, as indeed Dr. A. C. McGiffert, perhaps America's greatest "liberal" scholar, seems to have acknowledged in the citations made from his writings.

3. As a juridical proposition.

A volume written by a theological professor to whom the phrase 'Christ is Jehovah' is new and unorthodox seems scarcely

a safe criterion to be accepted by the courts of the Southern Presbyterian Assembly as a satisfactory statement of a minister's orthodoxy.

4. As a Trinitarian doctrine.

As already indicated in the discussion of Augustine's doctrine the writer holds that Jehovah "is applied to Christ equally with the Father and the Spirit."[38] Jehovah is the Name of the Father and of the Son and of the Holy Spirit. Hence, according to Augustinian Trinitarianism, all the glory of Jehovahship belongs to each person of the Trinity. The replacement of THE NAME (of Jehovah) by THE NAME (of Jesus) in Acts vindicates the part of the last statement involved in this thesis. The Christian concensus that the Second Person is the revealer of the Godhead supports the pre-Augustinian teaching that the Jesus Christ of the NT is personally the Jehovah of the OT theophanies.[39]

5. As a support for faith.

The most profound dogma of the Christian religion is the *aseitas Dei*.[40] Because God is self-existent He is sufficient for Himself and for His people. "His Jehovahship is the pledge of the absolute fulfillment of all His promises." He alone gives what is His own. "He is life and imparts it. He is holiness and therefore infuses it. He is salvation and therefore bestows it. All that He promises He is." Therefore "it is only in Jesus Christ that the full import of this name is or can be realized to us. Here and here alone is Jehovah, as Jehovah, known by the rich experience of the heart."[41]

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[38]Mack, E., *I. S. B. E.*, p. 1268.

[39]Professor R. Seeberg's view is worthy of careful consideration and further study. Taking advantage of a rabbinical distinction by which the name Elohim designated God in his character as a judge while Jehovah designated Him in His merciful and gracious aspect (Moore, *Judaism*, 1:387), Seeberg maintains that Paul identified the Lord Jesus Christ with Jehovah-Adonai, God in His covenant relationship with Israel, and identified God, the Father, with Elohim, the Creator. See further his third edition, 1:89.

[40]Hepp V., *The Distinctive Doctrines of Calvinism, Evangelical Quarterly*, October, 1932, p. 343.

[41]Thornwell, J. H., *Collected Writings*, 1:153-155.

KEEP UP YOUR READING!

As a service to a large body of its subscribers, the REVIEW inaugurated in its April, 1933, issue, a feature which it plans to present regularly under the caption, "Keep Up Your Reading!"—an annotated list of interesting, worthwhile books which are available on loan from the Seminary Library in accordance with the regulations set forth below.

The reader is referred to the April issue of the REVIEW for a full statement of this plan for supplying readable books to the ministers of the Southern Presbyterian Church. He is requested particularly to note that "this does not purport to be a list of 'Best Books' or 'Recommended Reading,' that it does not intend to duplicate or supplement the work of the Book Review Department of the REVIEW and that it does not represent an endorsement of the views of the various authors cited except when such endorsement is expressly stated in an accompanying note."

REGULATIONS GOVERNING EXTENSION LOANS.

1. Excluding reference works, commentaries, books reserved for students' collateral reading and books for which there is a special demand on the campus, any volume in the library's collection may be borrowed by a minister of the Southern Presbyterian Church. A mailing service is maintained for out-of-town borrowers.
2. As many as four books may be borrowed at one time.
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5. Because of the heavy demand for certain titles it is well to specify alternate choices when requesting a book.

DEPARTMENT OF BIBLICAL ARCHAEOLOGY.

PROFESSOR J. GRAY MC ALLISTER.

Albright, W. F. *The Archaeology of Palestine and the Bible.* New York, Revell, 1932. 233 pages.

Holds mediating view. Valuable for its account of excavations in Palestine, especially the unearthing of Kirjath-Sepher in 1926, 1928 and 1930.

Baikie, James. *Egyptian Antiquities in the Nile Valley.* New New York, Macmillan, 1932. 874 pages.

Contains the newest discoveries in this romantic land.

Duncan, J. G. *The Accuracy of the Old Testament.* New York, Macmillan, 1930. 192 pages.

A very valuable little book in spite of its acceptance of the composite authorship of the Pentateuch.

Garstang, John. *The Foundations of Bible History.* New York, R. R. Smith, 1931. 432 pages.

Liberal in doctrinal viewpoint but invaluable for its wealth of material, splendidly organized, finely illustrated and admirably indexed.

Robinson, G. L. *The Sarcophagus of an Ancient Civilization.* New York, Macmillan, 1930. 495 pages.

A spacious volume, apt to rank as the outstanding book on Petra, Edom and the Edomites..

Smith, G. A. *Historical Geography of the Holy Land.* New York, Long and Smith, 1932. 744 pages.

Recognized as the best book on the subject. This twenty-fifth edition, the best of all, teems with archaeological data.

DEPARTMENT OF CHURCH HISTORY AND POLITY.

PROFESSOR E. T. THOMPSON.

RECENT BOOKS ON AMERICAN CHURCH HISTORY:

Adams, J. T. *The March of Democracy.* New York, Scribner, 1932-33. 2 volumes.

Volume 1, *The Rise of the Union.* Volume 2, *From Civil War to World Power.* Very readable volumes by America's most popular historian.

Atkins, G. G. *Religion in Our Times.* New York, Round Table Press, 1932. 329 pages.

Personalistic, kaleidoscopic review of religion in America during the last forty years.

Flint, Timothy. *Recollections of the Last Ten Years.* New York, Knopf, 1932. 380 pages.

Memoirs of a pioneer missionary in the Southern territory a hundred years ago.

Garrison, W. E. *The March of Faith.* New York, Harper, 1933. 332 pages.

Best account of religion in America since the Civil War.

Lawton, George. *Drama of Life After Death.* New York, Holt, 1932. 668 pages.

Best discussion of Spiritualism as a religion.

Macfarland, C. S. *Christian Unity in Practice and Prophecy.* New York, Macmillan, 1933. 413 pages.

An evaluation of the movement toward unity in the last twenty-five years by the General Secretary Emeritus of the Federal Council.

Sherrill, L. J. *Presbyterian Parochial Schools, 1846-1870.* New Haven, Yale University Press, 1932. 261 pages.

A scholarly study of the well nigh forgotten attempt of the Presbyterian Church to erect a parochial school system.

Sweet, W. W. *Methodism in American History.* New York, Abingdon Press, 1933. 434 pages.

A fine account of the Methodist Church in America by the foremost authority on American Church history.

Sweet, W. W. *The Story of Religions in America.* New York, Harper, 1930. 571 pages.

The only modern history of the church in America.

Vander Velde, L. G. *The Presbyterian Churches and the Federal Union, 1861-1896.* Cambridge, Harvard University Press, 1932. 575 pages.

The attitude of the Presbyterian churches in the North toward the Civil War and its attendant problems. Interesting.

DEPARTMENT OF HOMILETICS.

PRESIDENT B. R. LACY, JR.

Boston University. School of Theology. Conference on Preaching, 1931. *Varieties of Present-day Preaching;* ed. by G. B. Oxnam. New York, Abingdon Press, 1932. 244 pages.

Timely, helpful and suggestive.

Buttrick, G. A. *Jesus Came Preaching.* New York, Scribner, 1931. 239 pages.

Rated as one of the best recent books on preaching.

Chrisman, L. H. *The English of the Pulpit.* New York, Doran, 1926. 155 pages.

For the preacher one of the best little books on this subject. It very happily reminds us of the important things in pulpit style and inspires us with the desire to achieve them.

Jowett, J. H. *The High Calling; Meditations on St. Paul's Letter to the Philippians.* New York, Revell, 1909. 252 pages.

This series of expository essays shows us how one of the best modern preachers handled one of the most preachable epistles. It furnishes a valuable addition to the more formal commentaries on Philippians.

Luccock, H. E. *Preaching Values in the Old Testament in the Modern Translations.* New York, Abingdon Press, 1933. 332 pages.

The author has an unusual quickness of perception in sensing analogies. This he employs effectively in applying to conditions

and problems of today the expressions of the Psalmists, Proverb-makers and Prophets of Israel as their sayings are given freshness and point in the modern translations.

Prichard, H. A. *The Minister, the Method and the Message.* New York, Scribner, 1932. 299 pages.

The chapters which deal with the minister and the method are among the best things in homiletics which have fallen under my eyes in years. That which deals with the message leaves much wanting.

DEPARTMENT OF MISSIONS AND COMPARATIVE RELIGIONS.

PROFESSOR D. W. RICHARDSON.

Braden, C. S. *Modern Tendencies in World Religions.* New York, Macmillan, 1933. 343 pages.

An illuminating exposition of twentieth century currents and tendencies in the religions of India, China, Japan; and very valuable chapters on religion in Russia and modern tendencies in Judaism.

Evans, J. H. *Joseph Smith, an American Prophet.* New York, Macmillan, 1933. 447 pages.

The life, character and teachings of the Mormon prophet presented from the Mormon point of view. An interesting ex parte study of Joseph Smith and Mormonism.

Fleming, D. J. *Ventures in Simpler Living.* New York, International Missionary Council, 1933. 169 pages.

This book, as indicated by the title, is a heart-searching discussion of a problem which concerns every missionary and every Christian.

Schweitzer, Albert. *Out of My Life and Thought.* New York, Holt, 1933. 288 pages.

An autobiography of one of the best known, most romantic and appealing of contemporary missionaries.

Shillito, Edward. *Nationalism, Man's Other Religion.* London, Student's Christian Movement, 1933. 142 pages.

The timeliness of this book adds to its interest. The author portrays nationalism gathering all its power "for a supreme struggle with Christianity in the present age."

NEW TESTAMENT DEPARTMENT.

PROEESSOR J. E. BEAR.

Duncan, G. S. *St. Paul's Ephesian Ministry.* New York, Scribner, 1930. 303 pages.

Argues for an imprisonment at Ephesus, at which time the "Prison Epistles" were written.

Nygren, Anders. *Agape and Eros.* London, Society for Promoting Christian Knowledge, 1932. 187 pages.

A worthwhile discussion of the contrast between God's Love (Agape) and human love at its best, (the heavenly Eros of Plato).

Quick, O. C. *The Gospel of Divine Action.* London, Nisbet, 1932. 143 pages.

A discussion of the relation of the act of God to the revelation of God in man's redemption, with emphasis on the former.

DEPARTMENTS OF RELIGIOUS EDUCATION, CHRISTIAN SOCIOLOGY AND PASTORAL THEOLOGY.

PROFESSOR W. T. THOMPSON.

For Workers With Young People.

Brooks, F. D. *Psychology of Adolescence.* Boston, Houghton Mifflin, 1929. 652 pages.

Best general text-book.

Charters, J. A. *The College Student Thinking It Through.* New York, Abingdon Press, 1930. 166 pages.

Splendid for anyone working with this group.

Dickerson, R. E. *So Youth May Know; New Viewpoints on Sex and Love.* New York, Association Press, 1930. 255 pages.

One of the best books on sex for adolescents.

Foster, Larimore. *Larry, Thoughts of Youth.* New York, Association Press, 1931. 152 pages.

Fine to put into the hands of a boy.

Hollingworth, L. S. *The Psychology of the Adolescent.* New York, Appleton, 1931. 227 pages.
Of value to anyone interested in youth.

Myers, G. C. *The Modern Parent: a Practical Guide to Everyday Problems.* New York, Greenberg, 1930. 350 pages.
Sane, helpful.

Sadler, W. S. and Sadler, L. K. *Piloting Modern Youth.* New York, Funk and Wagnalls, 1931. 370 pages.
Very helpful.

Thom, D. A. *Normal Youth and Its Everyday Problems.* New York, Appleton, 1932. 367 pages.
Splendid. Youth as seen by a sensible psychiatrist.

DEPARTMENT OF THEOLOGY.

PROFESSOR J. P. SMITH.

Haldane, J. S. *Materialism.* New York, Harper, 1932. 221 pages.
Addresses arguing materialism partial and inadequate to explain life and conscious behavior. Views on God, Christ, the miraculous, etc., are very liberal.

Lowrie, Walter. *Our Concern With The Theology of Crisis.* Boston, Meador Publishing Company, 1932. 214 pages.
Different from other treatments of Barthian theology in English in that it is related to Kierkegaard, traced into a widening movement of contemporaneous thought and related to living issues. Valuable bibliography.

Lyman, E. W. *The Meaning and Truth of Religion.* New York, Scribner, 1933. 468 pages.
A presentation of theistic religion from an advanced liberal standpoint which owes little to divine revelation and centers upon ethical values.

Radhakrishnan, S. *An Idealist View of Life.* New York, Macmillan, 1933. 351 pages.
The Hibbert Lectures, 1929. A speculative, idealistic philosophy, critical of all modern substitutes for spiritual religion, inde-

pendent of revelation, as well as of scientific materialism. Reflects the philosophy of India.

Speer, R. E. *The Finality of Jesus Christ.* New York, Revell, 1933. 386 pages.

The Stone Lectures, 1932. A review of the Church's conception of Christ and of the non-Christian religions. "The essential Christ is the historic Jesus." "The supernatural is rational." Christ and Christianity are final. A rich book.

Warfield, B. B. *Studies in Theology.* New York, Oxford University Press, 1932. 671 pages. *Critical Reviews.* New York, Oxford University Press, 1932. 487 pages.

The last volumes of Warfield's collected studies. The first contains twenty-one essays on theological and related topics, such as "God", "Imputation", "Annihilationism", "Charles Darwin's Religious Life", etc. The second is a selection of forty-six reviews of books. They are critical and often extended studies.

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

The Jewish Background of Christianity. *By R. Levison.* Charles Scribner's Sons, New York. 205 pages. $2.00. One does not often find a small book which contains so much compact information or such sound common sense as does this one. Mr. Levison is apparently a professor in some Scotch divinity school. He is of Jewish parentage and has studied extensively in this country and elsewhere. He has apparently taught in the field for some twenty years or more and approaches his task with a thorough understanding of his material.

His book covers the period from the Exile to the Christian era, and successive divisions of the volume devote themselves to the political history, literature, theological views, ritual, social life, parties and outstanding personalities of the period; centering, of course, on that part of the period closest the Christian era.

As to Mr. Levison's critical position: he is in entire harmony with the documentary position and is quite willing to concede, upon pressure, that this or that passage in the narrative has been interpolated. He is further quite familiar with more extreme theories which are suggested and is quite courteous in his treatment of them. But with it all, it is most refreshing to find him time and again quietly and effortlessly assuming that the great bulk of the Biblical narrative is literally true and correct, just as written. D. R. B.

NEW TESTAMENT TIMES IN PALESTINE. *By Shailer Mathews.* The Macmillan Press, New York. 307 pages. $2.00. This is a revision of Dr. Mathews' earlier work of 1899, by the same title. About half its pages are given to a running narrative of the course of Jewish events from the time of Alexander the Great to that of Bar-kochba. It is chiefly noteworthy for its very sympathetic, and probably excellent, treatment of the various Jewish parties at the time of Christ.

A brief chapter is given to Jesus and the rise of Christianity, in which Dr. Mathews follows Schweitzer rather closely, suggesting that Jesus is best to be understood as the leader of a Messianic movement expecting an immediate inauguration of the Kingdom of God, prepared by holy living rather than by force of arm.

The book is supplied with copious references to sources and authorities and would thus be an excellent tool for anyone desiring to make a detailed study of this field. D. R. B.

THE WORLD OF JESUS. *By Harry Kendall Booth.* Charles Scribner's Sons, New York. 240 pages. $2.00. This is much the best book of its sort that I have had the privilege of reviewing, and it is exactly the sort of book that we need most urgently if we are ever to make the pages of the gospels come to life.

It is brief, but it tells a little about nearly everything that we need to study in connection with the background of the Gospels and the things which are said are almost always pointed and revealing, really informing and definitely connected with some one or a dozen or more references in the Gospels.

Really definite and usable information is given concerning the topography of Palestine as a whole, Nazareth, the Galilee region, Jerusalem, the Roman road-system in Palestine; construction of Jewish homes, of the Temple, a synagogue, the ritual in the Temple and the synagogues; methods and locations of catching, preserving and marketing the Galilee fish; the panorama seen from the hilltop of Nazareth, the bluffs of Gerasa, the heights about Jerusalem; the rythmic or "poetic" element in Jesus' teachings; and many other things.

One regrets that the author hardly ever documents his statements

so that his sources of information can be examined and that he occasionally dips into Gospel criticism, in which field he is not at home; but it is still much the best book in its field that I have seen, and well worth purchasing. D. R. B.

THE GROWTH OF THE GOSPELS. *By Frederick C. Grant, Th. D., D. D., Dean of Western Theological Seminary, Evanston, Ill.* The Abingdon Press, New York. 226 pages. $1.50. This book should be treated with respect, for the author has spent some twenty years on his subject. There is, however, nothing really new in it.

There is much reasoning in a circle, *i. e.*, the conclusions are often embedded in the premises. Consequently the conclusions are inevitable. In the judgment of the reviewer many of these premises are wrong. For example, Luke-Acts is taken as primarily an apologetic designed to demonstrate that Christianity was "innocuous" politically (pp. 164, 168). Naturally the interpretation of these documents is somewhat askew.

Matthew has "heightened the effect" of many of Jesus' sayings (p. 196). Worse than that, he has attributed to Jesus his own tirade (Matt. 23) against the Pharisees (p. 185). The supposed words of Jesus in Matt. 11:25-30 have as their basis only the suspicion of "early liturgical material" (p. 191). So too is the authority of the Great Commission (Matt. 28:19-20) grounded (p. 191).

The Gospel of John originated in Gnostic circles (p. 205). The Jesus pictured is a hieratic Mystagogue (pp. 217, 222). The supposed conflict in the date of the Crucifixion in the Synoptics and the Fourth Gospel is assumed as established, whereas fair and accurate exegesis shows complete agreement.

This book is simply another illustration of the "sequacious habits" of the higher critics. Premises of preceding critics are accepted without testing them, therefore the same conclusions are reached. As a result, Jesus appears as a rather misty Mystagogue. W. D. C.

STUDIES IN THE MINISTRY OF OUR LORD. *By H. F. B. Mackay.* Morehead Publishing Co., Milwaukee. 270 pages. This volume is a running narrative of the events in the life of Christ from the Nativity to the Transfiguration. The author is an Englishman and is either an extremely Romish Anglo-Catholic or an extremely liberal Romanist, as his book evinces an amazing mixture of things new and old. Jesus is unvaryingly "Our Lord," and Mary is either "Our Lady" or the "Blessed Mother"; he refers tenderly to the "Holy Eucharist" and the "Sacrament of Unction"; he finds truth in medieval legends of levitation and luminosity among the saints; the demoniacs are possessed by actual demons. On the other hand, he is quite likely to

speak of the demoniacs as being "mentally deranged"; he has gone extensively into the source-criticism of the Gospels; he acknowledges doubt as to whether Matthew and John are the immediate authors of the books which bear their names; he is often uncertain as to whether Jesus uttered the precise words ascribed to Him.

The best feature of the book is the portrayal of various scenes in the narrative, extensive use being made of the author's familiarity with Palestinian geography. (These scenes are usually portrayed in terms of similar scenes in England which will probably be unfamiliar to most American readers, however). Perhaps the most disappointing feature of the book (next to its total failure to provide indices, chapter headings or even clear chapter divisions) is the author's amazing eagerness to fall down and worship at every shrine along his pathway. All the unpleasant elements in the story are sugar-coated, sometimes in direct violence to the text; any criticism of any of the apostolic group must have been spoken "playfully"; all outside of this circle are "poor things." D. R. B.

THE PERSONALITY OF JESUS. *By Kirby Page.* Association Press, 347 Madison Avenue, New York. 176 pages. The subtitle, "Pathways by Which He Climbed the Heights of Life," would perhaps be more apt than the actual title, for though some attention is given to certain aspects of Jesus' personality the book as a whole is devoted to His message, or as we say now, His "contribution": to His own times and to ours.

The book treats successively the problems Jesus faced, the solutions proposed by His contemporaries, Jesus' solution (a "new society" characterized by divine fatherhood and human brotherhood stressing love and non-violence), barriers to the new society, gateways to the new society, the story of Jesus' own struggle in launching the new society (including the passion and resurrection) and the significance of Jesus today (an ideal, a challenge, a "living reality," but hardly an active force or a personality).

The book is mainly built along the "scissors and paste" plan, perhaps three-fourths of the reading matter being derived from the translations of such men as Goodspeed, Moffatt, Weymouth, Kent and others, or from the writings of such authors as Fosdick, Case, Simkhovitch, Klausner, Charles, Edersheim, Glover, Oxenham, Rufus Jones, Kibran, Warschouer, Scott, Coffin, Rittelmeyer, Deissmann, Gilkie and the author of "By an Unknown Disciple." As a result the volume will probably be of greater value as a brief source-book than as an independent contribution; though there is more of unity and of creative thought in it than would be supposed.

In regard to Jesus' divinity, miracles, resurrection, etc., the author

offers long quotations from authors who avoid or openly attack these conceptions and then himself stoutly maintains that at least Jesus was a very marvellous personality and the disciples really must have had some very extraordinary experiences before and after Jesus' death.

D. R. B.

THE WAY: DAILY MEDITATIONS ON THE WAY OF LIFE ACCORDING TO JESUS. *By William Pierson Merrill.* The Macmillan Co., New York. 334 pages. $2.25. These daily meditations on Jesus' Way of Life are as fresh and as stimulating as anything I have discovered on this particular theme. The preacher who follows them will have scores of sermon themes suggested to him. Unfortunately, they do not sound the deeper notes of faith in Jesus as Saviour and Lord that one would like to find along with the fine presentation of Jesus' solution of the problems of daily living.

E. T. T.

THE BEGINNINGS OF CHRISTIANITY. PART I—THE ACTS OF THE APOSTLES. VOL. IV. ENGLISH TRANSLATION AND COMMENTARY. *Edited by Kirsopp Lake and Henry J. Cadbury.* Pages xii plus 422. $5.50. VOL. V. ADDITIONAL NOTES TO THE COMMENTARY. *Edited by Kirsopp Lake and Henry J. Cadbury.* Pages xiv plus 548. $5.50. The Macmillan Co., New York. More than twenty years ago Foakes-Jackson and Kirsopp Lake agreed that an exhaustive study of the Acts of the Apostles was necessary in order to prepare for a right understanding of the history of the Christian Church. That agreement bore fruit in the notable set now completed in The Beginnings of Christianity. The first and second volumes, which are introductory to the study of Acts, appeared respectively in 1920 and 1922. The first dealt with the Historical Aspects of the Question: (1) Contemporary Jewish History and Religion; (2) The Organization and Mental Attitudes of the World of the Roman Empire; (3) The Evolution of the Early Christian Preaching and Ideas. The second dealt with the Composition and Authorship of the Book. The third volume appeared in 1926 and dealt exhaustively with the Text of Acts. The fourth and fifth volumes have just appeared and bring the work to an end.

Volume four provides an English Translation and Commentary. The translation is unique in that it seeks to give an exact rendering of the Greek, indicating faithfully its ambiguities, its ineptitudes, its lapses from strict grammatical construction. The commentary has no interest in the spiritual message of the book. It is concerned with the correct text, the exact historical facts which are described, what Luke wrote, what he meant, what really happened. It reflects the authors' judgment that "the real problem of Acts as an historical even more than a religious document had to be faced."

Volume five contains a series of extended notes on a wide variety of topics, such as "The Command Not to Leave Jerusalem and the 'Galilean Tradition,'" "The Ascension," "The Death of Judas," "The Holy Spirit."

E. F. Scott speaks of the two volumes together as "the standard English commentary." Dr. Foakes-Jackson says: "Judged solely by the extent of the Commentary, and the variety of information contained therein, no book of the Bible has been subjected to so exhaustive a treatment in a single work." The Expository Times speaks of the entire series as "the last word in scholarship. Today it is all that is known." These judgments will no doubt be widely echoed. The commentary, however, is a commentary for experts rather than for the ordinary pastor. They throw a vast amount of light upon the history of the Acts and illumine all the critical questions which are involved, but they will not help the minister very much in his preaching.

The standpoint of the authors is that of extreme liberalism. The supernatural is rejected as a matter of course. "A study of Luke's editorial methods shows that he was capable of modifying his sources, and the Pauline epistles prove that his version of events is not wholly accurate"; the speeches in Acts are literary compositions, though the author was more faithful to the occasion than many of his contemporaries; the narrative of Acts was influenced by the development and the needs of the church. This is the viewpoint of many modern scholars, though it is rejected by many others and to me personally seems to be the result of a very definite bias.

The authors believe that the first preachers of the Church exhorted men to repent in expectation of the coming Kingdom of God (eschatalogically conceived), that gradually the Church became a supernaturally endowed society which provided salvation by means of the sacraments. This catholic conception of the Church is represented in John. Acts pictures the Church in transition, eschatological interests giving way to the sacramental.

Many of the judgments of the authors will be unacceptable to conservative scholars; some will be challenged by fellow liberals. But the five volumes in general and these two volumes in particular are a valuable addition to our knowledge of the early Church and will have to be consulted by all serious students of the book of Acts.

E. T. T.

THE MAN FROM TARSUS: HIS WORLD, PERSONALITY AND RELIGIOUS GENIUS. *By Lawrence Otto Lineberger.* Fleming H. Revell Co., New York. 240 pages. $2.00. The aim of this book is not to give another Life of Paul nor to discuss his Theology in a detached way.

The author's purpose is to study Paul's experience psychologically and so to understand the man and his words. It is his conviction that Paul is the best interpreter of Christ and in revealing Paul the man Christ will be revealed. The reader is expected to have a grasp of the facts of Paul's life and letters. The last half of the book is the most interesting, and it is here that the author comes to grips with his subject, dealing with Paul's experience and the meaning of the Cross, the place of Christ, the mind of Christ, etc. The author makes many sweeping assertions. Some will doubtless differ with him on some points in regard to Paul's life or some deductions drawn from Paul's experience and words, but the book will provoke any thoughtful reader to re-examine his own ideas about Paul, the man in whom Christ lived. The author has a charming style. Two sentences may be taken as samples. "The chief fact of Paul's conversion is that he met a person, was transformed by a person and became the willing bond-slave of a person. There is nothing of detachment, nothing impersonal in his teaching." Again: "Living his hard life in a hard age, Paul caught from Christ the lilting habit of carrying a bit of eternity in his heart while he went about the none too pleasant tasks of time." This is a book that is well worth reading. J. E. B.

OF THINGS WHICH SOON MUST COME TO PASS: A COMMENTARY ON THE BOOK OF REVELATION (An Enlarged Edition of the Patmos Visions). *By Philip Mauro.* The Perry Studio, 3210 Thirty-eighth Street, N. W., Washington, D. C. 623 plus xxviii pages. $3.00. This is a valuable book and one interesting to read. It contains many things of great help to the student of the Revelation and is particularly rich in suggestive comparisons with other passages of Scripture. Pervaded by a deep religious spirit and a devout sense of the imminence of the Return of the Lord, the author makes an honest and helpful effort to interpret the symbols of Revelation in the light of the rest of God's word. He is frank enough to confess uncertainty in some places. The reviewer is far less certain than the author and is unable to agree with some of his constructions.

Those who are familiar with the general Scofield-Gaebelein system of interpretation will find this book of special interest. Mr. Mauro, having given up that view, works from it as a subconscious starting point toward a view somewhat similar to that of our own Dr. S. L. Morris ("The Drama of Revelation"). Mr. Mauro rejects most of the futurist interpretation, most of the historical interpretation, and finds much of the book to be a description of this present age on both sides of the veil, that is, in heaven and on earth.

Extensive quotations are made from Bengel, from Hengstenberg and in the last chapter from Warfield. The effort to reconcile the

three chief millennial theories of today is presented as "not a novelty, for its main features are to be found in the writings of able and godly commentators from very early times."

This book will be a sermon-producer. It will be a valuable addition to the preacher's working library, particularly if the preacher will read the book straight through first. Mr. Mauro's useful contribution to New Testament study will be improved when provided with an index, a brief bibliography, the rest of the text of the book he is studying and references at the top of the page to guide the student.

The volume is easy to hold in the hand or will lie open flat. The type is clear and large, the lines are well spaced, the binding is substantial. A list (which is being sent to the author) of about a dozen misprints includes several errors of numbers in verse-references. The author's occasional Greek is that of a beginner; and the perusal of an evangelical work on systematic theology might change his diction in a few places. But as a whole this fine work by a patent attorney puts us ministers to shame. W. T. R.

SYSTEMATIC THEOLOGY.

CHRISTIANITY AND PHILOSOPHY. *By D. Miall Edwards.* Charles Scribner's Sons, New York. 367 pages. D. Miall Edwards is Professor of the Philosophy of Religion and Systematic Theology at the Memorial College, Brecon, Wales. He holds that Christianity must seek today, as always, for some form of philosophical alliance if it is to avoid the peril of drifting into backwaters of obscurantism and subjectivity and if it is not to allow itself to be cut away from the rest of man's cultural life. In the first part of the present book he argues that the only satisfactory philosophy is some form of personal idealism and that this type of philosophy is congenial with the Christian revelation. In the second part of the book he considers the Christian conception of God, the doctrine of the person of Christ, the doctrine of the Trinity in the light of this philosophy. In line with many other representative British theologians he comes to the conclusion that the Christian doctrine of the Trinity stands for "the belief in the one personal God who as Father is the Creator and Sustainer of the world, as Son is the world's Redeemer whose redemptive activity culminates in the historic Jesus and as Holy Spirit is the indwelling Sanctifier and Inspirer of Men." This threefold functioning of God in His relation to the world he believes to be grounded in His eternal nature and not reducible into mere "roles" temporarily assumed and then set aside. In conformity with this view he holds, as do many other modern theologians, that the seat of Jesus' conscious ego was human. "For there were not in Him two egos or wills,

a divine and a human, in juxtaposition, but a human ego fully interpenetrated by the essential quality of the divine life, an interpenetration not in the sphere of substances. . . but in the sphere of the moral will and consciousness, a deliberate moral identification of His will and purpose with those of the Father."

Dr. Edwards writes with great lucidity and with the breadth and scholarship that is so characteristic of our brethren across the waters. He does not deal with all of our specifically American problems, but the book is typical of the best English scholarship and is well worth reading by any one interested in the problems of philosophy and religion. E. T. T.

THE MEANING AND TRUTH OF RELIGION. *By Eugene W. Lyman.* Charles Scribner's Sons, New York. 456 pages. $3.00. Many philosophical treatments of religious thought and experience make little appeal to those engaged in facing the immediate problems of Christian faith and life. Professor Lyman, of Union Theological Seminary, New York, has, however, successfully combined sound scholarship with clarity of expression in an exposition and evaluation of the significant trends of modern thought affecting the interpretation of religion that will interest every minister who desires to be well-informed.

In answer to the disillusioned of our age who question the value and even the desirability of religion, the religious experience is here portrayed as creative in character, making a contribution of its own to the enhancement of life at its noblest level of development. In a discriminating analysis of the great religious movements of history, Courage, Reason and Love are found to be qualities of character and personal living directly attributable to creative religion in all its higher manifestations. Ethical mysticism is identified as the heart of such creative religion, but four fundamental types of religion are found to have made distinctive contribution: the ethical, the mystical, the aesthetic and the philosophical. The uniqueness of Christianity for Professor Lyman lies in its creative expression and synthesis of these four types: the ethical as expressed by Jesus, the mystical by Paul, the philosophical in the Fourth Gospel and the aesthetic in the literary quality of the New Testament as a whole. In this creative character of religion he finds not only the explanation of what religion has meant to man in the past but also the possibility of further essential contribution to human development in the present and future.

Such contribution is not limited to the practical life. The knowledge-value of religious faith and intuition as rationally tested in experience is defended, such knowledge being qualitative and synthetic, however, not quantitative and analytic as is that derived from scientific enquiry. But on that account it is a no less dependable and

indeed an equally necessary approach to an understanding of ultimate Reality. In an illuminating discussion of the validity of theism in the light of recent scientific and philosophical speculation, the thought of Whitehead, Bergson, Hegel, Marx and Troeltsch is made large use of in maintaining that a sound interpretation of the new cosmology, of evolution and of human history shows theism to be a more acceptable position than either naturalism or pantheism. The final test of such theism is found in the realm of human relations, the moral and the spiritual, and not in rational speculation by Professor Lyman. As religious faith inspires and empowers men to surmount the limitations of class struggle and nationalism in creating a world-wide community where reason and love prevail, they find "the fullest experience of the God whose nature is Creative Reason and Creative Love." This book has well been described as one of the most cogent interpretations of religion in our day. R. F. D.

WHAT SHALL WE SAY OF CHRIST? *By Sydney Cave.* Hodder & Stoughton, London. 241 pages. Price 3s (American price not given). There seems to be on the other side of the water a very commendable tendency on the part of men of really competent scholarship to undertake the presentation in simple and popular form of the things that most deeply concern our Christian faith. Of this tendency the series known as "The Westminster Books," edited by Archdeacon Vernon F. Storr, of Westminster, and President Sydney Cave, of Cheshunt College, Cambridge, is a recent example. With the object in view of dealing in a popular and informing way with some of the questions that are being asked today each book has its title in the form of a question ("Is Sin Our Fault?", "Do Dead Men Live Again?", etc.). The present volume, by one of the editors, is really a brief discussion of the Doctrine of the Person of Christ. Its object is "to explore the New Testament approach to the significance of Jesus Christ and to show how that approach frees us from later misconceptions and enables us to see in Him not so much a problem as the answer to that which we most need to know: What is God, What is the secret of His rule, What is the meaning of our lives and by what standards must their tasks be judged?" The author first turns to the New Testament to discover what it is that the writers really say about Christ. He finds these writers trying by every term in their reach to express an experience of God in Christ that compelled them both to honor Christ as Lord and to find in His life, death and resurrection the revelation of God's holy and forgiving love.

In this connection he disposes in the most effectual way of the supposed discrepancy between the teachings of Jesus and Paul. He then passes on to a consideration of the attempts that have been made

to derive from other influences the faith in Christ of the early Church. What he has to say about the assumed indebtedness of Christianity to the Mystery Cults will be found both informing and convincing. He then goes on to raise, and to answer affirmatively, the question whether the Gospel records bear out the Christian testimony. And here a most scholarly and searching criticism seems to answer finally and effectually the respective claims of the "Liberal" and "Eschatological" Schools of interpretation. While paying high tribute to the spirit evinced by a man like Schweitzer, he shows conclusively that neither of the proposed interpretations meets the facts.

In a concluding section the author seeks to show the bearing of the New Testament approach upon certain modern perplexities and questions.

Into the question of the Work of Christ, which he has discussed at length elsewhere, Dr. Cave does not enter. To some of the positions taken in the volume the conservative reader will be constrained to reserve exceptions, for example, upon the accuracy of the Scripture record; but the author has this to say regarding the Gospels, which seems to the present reviewer to be most happily put: "What they do is to put us back again, as it were, into His land and age and enable us to see Him as men saw Him when upon earth. * * * The Gospels confront us with Jesus. He appears before us in their pages as if He were in our midst. Some are repelled by Him; others find in Him the Master of their lives." With regard to some of the things that are said about some of the historical interpretations of Christ's Person we might find ourselves compelled to raise questions also; but there can be very little dissatisfaction with a conclusion like this: "The long course of Christian history shows that no description of Christ is adequate which does not recognize in Him One who was very God and very Man."

It is due to the author to state that this volume is in large measure an abbreviation, and to some extent a popularization, of what he has expressed more fully in three larger books—*The Doctrine of the Person of Christ. The Doctrines of the Christian Faith* and *The Gospel of St. Paul.* Much of the content as well as of the phrasing comes directly from these volumes, all of which are eminently worthy of careful study; but even for one who has read the larger works there is here no sense of undue compression or exclusion. An ease and a transparent lucidity of style renders this an altogether readable and delightfully informative volume and it may very well be read for its own sake apart from its predecessors. LeR. G.

Is Sin Our Fault? *By Stewart A. McDowell.* Hodder & Stoughton, London. 320 pages. Price 3s (American price not uoted). This

is another in the series of "Westminster Books" (see review above). The approach to the question propounded in the title is made by way of the more fundamental question of Freedom. Freedom and Free Will are not the same. Freedom is the completely self-determined expression of the entire personality in the achievement of some purpose. It involves no element of Choice, for self-determination is complete. Such freedom can only be postulated perfectly of God, but the higher man rises the nearer does he approach to it. For God freedom finds expression in the perfect purpose of Love.

Free Will, as distinguished from Freedom, belongs to the region of the imperfect, where freedom has not yet been realized. Its characteristic is the choice between alternatives. The alternatives are: Being governed by the complete personality so far as developed or by some component fragment of the personality—some passion or instinct, for example.

Whether this distinction is valid or not, whether complete freedom involves the absence of the possibility of choice and choice or free will is only possible in a state of imperfect freedom, is a question which must be left to the decision of readers better grounded in the principles of Ethics than is the present reviewer. But our author goes on to deal with man as the possessor of free will rather than of freedom. As the possessor of free will man is capable of choice; and sin is the wrong choice—choice to live at a level lower than the measure of freedom already gained would render attainable. Sin is in its final analysis always sin against God rather than man. It raises a barrier between man and God, in that God purposes love, while man refuses and thwarts that love. So sin *is* man's fault. Original sin is nothing more than the fact that the sins of individuals generate an environment that predisposes the race toward sin. Atonement consists in winning men to God by exhibiting to them in Christ the full measure of the suffering that their sin inflicts upon divine love.

The above is by no means a complete summary of the argument of the book. That argument is worked out in the most elaborate detail, besides abounding in side issues, preliminary questions and general ramifications. So that it is by no means easy to follow. And the difficulty is enhanced by a style which, while evidently aiming at being popular and even colloquial, leaves something to be desired in the way of clearness and directness. Altogether, the perusal leaves in the mind a question as to whether the book is properly included in what is intended to be a popular series. LeR. G.

THE HEART OF CHRIST'S RELIGION. *By the Rev. E. E. Raven.* Longmans, Green & Co., New York. 250 pages. $2.00. "The heart of Christ's religion" is love, and Canon Raven undertakes to show that

love is the motive power of evolution, the underlying condition of every Christian virtue, the essence of the Church's life and the best explanation of the Trinity and the atonement. We cannot but feel that the effort to bring everything in religion and life down to a single basis is overdone. Love, we are told, is present as an "attraction" in the lowest form of life known to biology; our experience of conversion is simply our accepting the control of love, etc. There is no clear statement as to just what the author means by "love." However, there is much in the book to repay the careful reader. We cannot be reminded too often of the central place and supreme importance of love in the Christian life. There are many passages which set us thinking and many which call out the deeper feelings of our hearts. The style is rather dull and laborious and it is a somewhat tedious book to read. The author is a brother of Canon C. E. Raven, who wrote "The Gospel of Love." J. D.

THE HOLY GHOST: THE COMFORTER. *By the Rev. Peter Green, Canon of Manchester.* Longmans, Green & Co., New York. 124 pages. $1.50. The author states that he has written this study of the nature and work of the Holy Spirit out of a sense of the great spiritual needs of men today and under the conviction that nothing but a great revival of spiritual religion can save the whole of Western civilization from catastrophe. He speaks of the Holy Spirit in creation, regeneration, conversion and sanctification, and has chapters also on the sacraments and the Church. It is an interesting book, rather intimate and friendly in tone and pervaded with a devout spirit. Canon Green makes effective use of incidents that have occurred in his own pastoral experience. This is not exactly a book of theology, nor is it just a devotional writing, but it has elements of both and is written with a view to edification. J. D.

THINGS NEW AND OLD. *By W. R. Inge, D. D., Dean of St. Paul's, London.* Longmans, Green & Co. 1933. 105 pages. $1.25. Some ten years ago the author of "Painted Windows" wrote: "Dean Inge thinks of the world with interest, not with affection. Humanity to him is a spectacle, not a brotherhood." But in ten years the Dean has ripened and readers of this little book will not get such an impression of the author. It is the report of his lectures to undergraduates of Cambridge University last February, and one sees the lecturer not only a mellow philosopher but a friend of man—perhaps the phrases are interchangeable. Probably the English are, year for year, far enough ahead of us here so that these lectures could best be appreciated in America by men recently out of college, let us say in the Seminaries, or by young preachers needing seed-thoughts for sermons.

The aim of the book is to summarize the teaching of Christianity about God, the world, ourselves. * * * No wonder the pages are so closely packed. Notable, though not always new, are such thoughts as these: Christianity's three enemies are atheism, superstition, secularism. Not all that passes for Christianity is such. This is especially true of present teachings about God. Dean Inge insists on the God who is not only in the Universe, but by no means of it, the supernatural God. We must not discard as old-fashioned the Christian God, the Christian emphasis on the spirit or the Christian ethic of self-control and of service. There is such a thing as progress in Christianity. "If Christianity is ever rejected as obsolete, it will be because the conscience of humanity has advanced while Christian teachers have refused to move an inch and prefer the tradition of the elders to the living voice of the Holy Spirit of truth." Nevertheless, "whatever progress we make is a growing up into Him in all things, never out of Him into something different." It is this long view of Christianity which keeps us both from pessimism and from the childish kind of optimism. K. J. F.

THE FORGOTTEN GOD. *By Most Rev. Francis C. Kelley, D. D.* The Bruce Publishing Co., Milwaukee. 145 pages. $1.50. This is a day when we hear much of forgotten things—the forgotten man, the forgotten Christ and the Church we forget. The author would bring before us the forgotten God. He treats this vital theme from the Roman Catholic and hence scholastic standpoint of the Middle Ages. Bishop Kelley discusses such subjects as The Knowledge of God, The Attributes of God, The Goodness of God, The Trinity, Christ Our Examplar, Education, Prayer. The charm as well as the weakness of the static Catholic position is dramatically portrayed in the following quotation in the book from a sermon at Notre Dame: "All ages, jealous of a glory which disdained their own, have tried their strength against it. They have come one after the other to the door of the Vatican. They have knocked there with buskin and boot; and the doctrine has appeared under the frail and wasted form of some old man of threescore years and ten and has said: 'What do you desire of me? Change. I never change.'" C. V. C.

SELECTIONS FROM THE WRITINGS OF KIERKEGAARD. *Translated by L. M. Hollander.* University of Texas Bulletin No. 2326. 239 pages. 75 cents. Walter Lowrie speaks of Kierkegaard as "that tremendous Dane, Soren Kierkegaard, who failed to make any impression on his own century and has become the predominant factor in ours."

The interest in Kierkegaard is shown by the fact that in the German language fifty-six volumes have appeared that deal directly or

indirectly with his life and works. Of these forty-five have been published within the last decade. In strong contrast we have in English only one small book. As this book was published as an issue of the Bulletin of the University of Texas, it has been given little or no advertising and most English readers do not know that it exists. Is it not strange that a man who can be rightly described as "one of the chief intellectual factors of our day" should be overlooked by all of the great universities of Britain and of the eastern part of North America and that our only translation of any portion of his works should have come from a Professor of Germanic Languages in the University of Texas?

The first forty pages of the book are given to a brief review of the life of Kierkagaard. The remaining two hundred pages are given to translations of choice portions of his writings. Those who are familiar with Kierkegaard's voluminous works say that Professor Hollander has chosen his passages well. In vigor of thought and in perfection of literary form the translation is itself a masterpiece.

Kierkegaard set out "to show his times, which had assumed that being a Christian was an easy enough matter, how unspeakably difficult a matter it really is and what terribly severe demands it makes on the natural man." He sought to make clear "to uncomprehending millions of so-called Christians that they were not Christians at all, that they did not even know what Christianity is: suffering and persecution * * * being inseparable from the truly Christian life."

His works contain scathing denunciations of conventional Christianity—denunciations that are all the more terrible because they flow from the pen of a great master of the Socratic sarcasm and are expressed in a superb literary style. Undoubtedly he goes too far, but he does serve to arouse us from our smug complacency and to let us know that much of what passes in our day for Christianity is very far removed from the Christianity of the New Testament. H. R.

TELL JOHN. *By Geoffrey Allen and Roy McKay.* Alexander Maclehose & Co., 58 Bloomsbury Street, London. 220 pages. 5 shillings. Walter Lowrie writes: What we need above all, however, is that some of us, aware of our crisis and taught to understand it, should write in the spirit of the Critical Theology and in a language understanded of our people." In a footnote he adds, " 'Tell John' is such a book."

In this book we see, therefore, the beginning of a significant development in the Barthian movement. It is standing on the threshold of the second stage of its development. It is still necessary for books to appear in which the ideas of Barth and his school are faithfully presented and sympathetically interpreted. What has been translated as yet is very imperfect. But it is even more important that men

who have been laid hold of by these ideas shall present the message of the movement to the English world. We dare to prophesy that this book is merely the first of a stream of books that shall speak to our age a language that is new and strong and shall be bold enough to challenge us with the message of a vital and evangelical Christianity.

F. R. Barry says of "Tell John": "It is written out of such passionate conviction that criticism is silenced before it." H. R.

He That Cometh. A Sequel to 'Tell John,' being further essays on the Message of Jesus and Present Day Religion. *By Geoffrey Allen.* The Macmillan Co., New York. 223 pages. $1.35. The author of this beautifully written book of essays is one of the more noteworthy of the younger scholars at Oxford. He is chaplain of Lincoln College. As in his former volume he sought to interpret the teachings of Karl Barth to modern religious thought, so in this book he makes a vigorous and sympathetic interpretation of the Oxford Group Movement. Residence at Oxford has given the author an abundant opportunity for observing the movement and he writes with the zeal of a crusader about the contribution which Buchmanism is making to vital religion. The two essays on "The Great Illusion" and "Symptom and Sin" are a clear and complete treatment of the Oxford Group Movement's method of dealing with the confession of sin. Other essays state in chaste style and effective argument the other main emphases of the Groupists. C. H. N.

HISTORICAL THEOLOGY.

The March of Faith: The Story of Religion in America Since 1865. *By Winfred Ernest Garrison.* Harper & Brothers, New York. 332 pages. $2.50. In 1930 Harper & Brothers published "The Story of Religions in America," by W. W. Sweet, a most readable and informing work and our only modern history of the American churches. A few months ago there appeared "Religion in Our Times," by Gaius Glenn Atkins, an impressionistic, kaleidoscopic account of religion in America during the last forty years. And now we have "The March of Faith: The Story of Religion in America Since 1865," by Winfred Ernest Garrison, literary editor of the Christian Century and Professor of Church History in the University of Chicago. These three books together, or the first and the third, would make an excellent reading course, and a most interesting one, for minister or layman who wished to read up on the religious history of America or to understand more completely the present religious situation.

Especially valuable is the book by Dr. Garrison. He deals with the period since the Civil War because both the churches and the nation took a fresh start after 1865. It is the period that religious lead-

ers of the present need to be acquainted with the most thoroughly and yet the period which in previous histories has been the most neglected. Dr. Garrison, as might be imagined, writes history in the modern manner, in objective, unbiased manner (he is fair to the South in the Reconstruction period) and with due consideration of the total life of the nation which has to a large extent conditioned the development of religion. His book becomes then a history of America since the Civil War with special emphasis upon the religious factor. I recommend it most heartily for ministers and for laymen. It will be used as a text-book or as required reading for our students in the Seminary. E. T. T.

CHRISTIAN UNITY IN PRACTICE AND PROPHECY. *By Charles S. Macfarland.* The Macmillan Co., New York. 396 pages. $2.75. Dr. Macfarland, General Secretary Emeritus of the Federal Council of the Churches of Christ in America, has been constructively associated with the movement for Christian unity during the last quarter of a century. He approaches his theme with a background of knowledge and experience, therefore, that it is hard to duplicate, and his viewpoint is worthy of corresponding consideration. The earlier chapters give us a historical survey of the unity movement, but the book as a whole is not so much history as it is a critical analysis of the union movement, especially of the last twenty-five years in America.

More particularly Dr. Macfarland discovers "two currents, one devoted to the discovery of theories and ultimate forms of unity and the other following a more empirical and pragmatic method. This volume endeavors to give brief historical resumes of these two tides and to indicate their present status, their relation to each other and their future courses." As one would judge from Dr. Macfarland's own activities, he is thoroughly committed to the method of cooperation in practical effort rather than the method of discussion of theological differences, to federal union, as exemplified in the Federal Council and the Conference at Stockholm, rather than to organic union, as envisaged by the Conference of Lausanne.

"The kind of union which will express our unity is being discovered through experience. Christian union is not going to come full grown through the discussion of it, but by development, through the continued practice of it. We must go ahead from the point where we are. * * * Our present federal unity needs but expansion and coordination."

I have the feeling that Dr. Macfarland is right. His argument is somewhat discursive, the material at times loosely organized, but it is a book which every one interested in church unity should consider.

E. T. T.

METHODISM IN AMERICAN HISTORY. *By William Warren Sweet.* The Methodist Book Concern, New York. 434 pages. $3.00. The Methodist Church is fortunate in its literature. No church has more readable histories, fresh, modern, up-to-date, to put into the hands of its young people, its laymen, its ministers. In the last few years alone there have appeared almost a score of excellent lives of John Wesley, a good life of Charles Wesley, a fascinating account of the growth of Methodism in England, America and foreign lands and now this fine account of Methodism in American History.

Dr. Sweet writes history after the modern manner, not as a denominational apologist but as a genuine historian, concerned first of all for the facts. Methodism is treated not as though it developed in isolation but as an integral factor in American life, influenced by the wider environment, even as it has reacted upon it. As a consequence this book will be read with enjoyment and with profit by members of all denominations. It is the best book to read on the Methodists in America. E. T. T.

AMERICAN CHURCH LAW. *By Carl Zollmann.* West Publishing Co., St. Paul. 675 pages. $4.00. There is a distinct need for just this sort of a book, a book which so far as I know is unique in its field. It is a compendium of the civil laws in the United States respecting the various relations of Church and State, carefully classified, indexed, and woven together with interpretative comment so as to make a readable whole. The author submits the work in the hope that it will aid judges, lawyers, clergymen and church officers in their respective tasks. As a work of reference it is invaluable. But there is a great deal of general interest as well, and the writer thumbed through the whole volume and read many sections with great interest. It is the more readable and the more valuable in that the author gives the historical background of the various questions that have arisen in the course of our national life. There are numerous questions, like those relating to church property and Sabbath observance, that are continually coming up in one form or another and on which this book gives exactly the information which one needs. The only omissions that I was able to note were the recent decisions of the American courts on the cases of conscientious objectors. E. T. T.

THE BUDDHA AND THE CHRIST. *By B. H. Streeter.* The Macmillan Co., New York. 225 pages. $2.00. This new book of Canon Streeter's carries the sub-title of "An Exploration of the Meaning of the Universe and of the Purpose of Human Life." Discussion of so sublime a subject by this distinguished scholar and writer could not fail to be interesting. As Bampton Lectures, however, it is disappointing.

The first lecture in this series, on "Science and Religion," restates the position outlined in the author's book, "Reality," in which it is argued that science and religion are parallel avenues in the approach to a knowledge of Ultimate Reality. Chapters two, three and four set up a comparison between Buddha and Christ and the converging historical development of Buddhism and Christianity, a study in contrasts (chapter 2) and a study in resemblances (chapters 3 and 4). Lecture five deals with the subject of Magic, Philosophy, and Religion; and seeks to show how primitive magical elements have been attacked by religion and philosophy and have finally succumbed to science. The remaining three lectures present the solutions which Christianity and Buddhism have offered to the problems of pain, conduct and immortality. The Bampton Lectureship was founded under a will dated in 1750 and provides for eight lecture-sermons to be delivered before the University of Oxford in the Church of St. Mary the Virgin "upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creed." There is a long distance in thought between that purpose and this latest series of lectures in which Christ is put on a par with Buddha: "Christ was a carpenter, the Buddha was a prince; they experienced life from different angles. The Buddha was a philosopher; Jesus had the mind of a poet. They thought and spoke in different modes. Each for the sake of humanity made the supreme sacrifice—the Christ in submitting to death, the Buddha by consenting to live" (p. 42). "For the philosophy of religion it is of the first importance to realize that the barrier which separates the Buddha from Christ is due, in the last resort, more to the intellectual theories which he inherited than to disagreement in the findings of his own very original moral insight. Where the Buddha was most like himself, there he was most like Christ" (p. 71). In this book Canon Streeter does not write with his usual clarity. He seems at times to be wandering in an unfamiliar field; and the general impression left upon the mind of the reader is that we should select and combine the best to be found both in Buddhism and in Christianity.

D. W. R.

Modern Tendencies in World Religions. *By Charles Samuel Braden.* The Macmillan Co., New York. 327 pages. $2.50. The age in which we live is characterized by change in every department of life and thought. There is political revolution, economic upheaval, intellectual enlightenment, cultural interchange. The question which Professor Braden sets out to answer is, "How fares religion amid all this change?" He has collected an illuminating mass of material from contemporary sources and gives an unusually readable resumé of what is taking place today in the religions of India,

China, Japan and Islam. In the last two chapters he discusses with clarity Religion in Russia and Tendencies in Judaism. The book is written without bias, shows familiarity with the fields traversed and gives the reader a clear understanding of the changes which are taking place in these religions under the influence of the "acids of modernity." The author has given us a unique study in comparative religions, emphasizing that which is living in these religions in the twentieth century and the tendencies which are operative in non-Christian faiths. The missionary and the student of comparative religions will find here an exceedingly illuminating collection of information about the religions of the great missionary fields; and the pastor will find a necessary background for the presentation of missions to his own church. D. W. R.

TREASURE-HOUSE OF THE LIVING RELIGIONS: SELECTIONS FROM THEIR SACRED SCRIPTURES. *Compiled and Edited by R. E. Hume.* Charles Scribner's Sons, New York. 493 pages. $3.00. The ambitious aim of the author is "to present the quintessence of the religious wisdom of the world since the tenth century before Christ." He has selected passages from the Christian Bible and from the best portion of the sacred scriptures of the living non-Christian religions and arranged them under three headings: Faith in the Perfect God, Man and His Perfecting, Man and His Social Relations. The author selects and emphasizes those ideas which all religions hold in common. Christianity and the non-Christian religions are put upon the same plane and treated as of about equal value. The student of comparative religion will be fully aware of the fact that the choice selections here recorded give no adequate understanding of those religions whose writings are quoted. The essential New Testament teachings concerning Christ—His incarnation, miracles, sacrificial death and His resurrection—are not found in this "Treasure-House." The book will be valuable for those who wish a collection which contains only the attractive features of the ethnic religions and which omits the "quintessence" and divine power of the Christian religion. Part four of the book presents "A Program of Joint Worship," by the use of which Christians and the followers of other faiths may come together and unite in a ritual of common worship. D. W. R.

THE UNCUT NERVE OF MISSIONS: AN INQUIRY AND AN ANSWER. *By Cleland B. McAfee.* Fleming H. Revell Co., New York. 155 pages. $1.50. Dr. McAfee needs no introduction to readers of the REVIEW. This is his most recent and one of the most stimulating and helpful books on Foreign Missions. The author has no doubts as to whether there are still sufficient reasons for the support of missions. There are,

however, many earnest Christians who have grave doubts as to the aims, achievements, message and methods of the modern missionary movement. There are also ministers deeply concerned about the decrease in contributions to missions who are wondering what can be said or done to check the apparently waning interest in this phase of the Church's work. To all such we cordially commend this book. The chapter headings indicate the scope of the author's discussion: Why Should the Nerve of Missions Seem to Be Cut? Has the Missionary Motive Been Modified? What Is the Effect of Our Changed Attitude Towards Other Religions? What Is the Effect on Missions of the Rising National Consciousness Around the World? Are Prevailing Missionary Methods Suited to the Present Condition of the World? What Is the Present Condition of the Work? Surveyed by Countries (chapter VI) and a General Survey (chapter VII); What Are the Critical Needs of the Enterprise at This Juncture? In these eight chapters will be found sane and satisfying answers to questions which have again been brought prominently to the front by the Laymen's Inquiry—answers given by a man who is thoroughly at home in the field of which he writes. D. W. R.

CRAFTSMEN ALL. *By Edward Shillito.* The Friendship Press, New York. 151 pages. $1.00. Dr. Shillito takes as his starting point the visit of the Indian Mission of Fellowship in 1932, a mission by which the Churches of the West have come to realize more fully that Christ is too great for any one of the nations or any groups of nations to express Him perfectly. To understand Christ we need all that all the races have to give from their experience of Him. And so the author sketches briefly the life and work of a few outstanding Christians of the younger Churches. There is the story of the African evangelist, Harris, who won more than 60,000 converts in two years of preaching on the Ivory Coast; and of Apolo on the East Coast, who also was driven to share the gospel with others. There is also the story of Sadhu Sundar Singh, the warfarer of India, who reveals to us more of the unsearchable riches of Christ. Under the caption "The New Army of Martyrs" the author tells something of the new additions which the younger Churches have made to the list of those who are faithful unto death—Christian men and women of these latter days who, not accepting deliverance, entered into the noble army of martyrs and by their example have recalled the older Churches to the meaning of the cross. They have enriched the Church universal with new illustrations of the fact that the blood of martyrs is the seed of the church and that prosperity is more to be feared than persecution. The chapter entitled "The Artist" tells of a gifted Ceylonese who was won to Christ by the note of victory in a Christian funeral and who

was given the new name Bezalel, after the craftsman who adorned the Tabernacle. With his art he had beautified Buddhist temples; but when he became a new creature in Christ his new vision must find expression in new creations and his consecrated genius was revealed in a Singhalese chapel for the worship of Christ. "The Poet" is the title of chapter six, and it gives the story of Tilak, the Indian poet, who has added new wealth to the common store of Christian poetry. He has sung of Christ in the tongue of his own race and is the forerunner of other poets in the church on mission fields whose tongues by the touch of Christ have been filled with singing. In the story of Khama, the Tribesman, the author shows how the loyalties of an African tribe can be carried over and transformed by the spirit of Christ and made to enrich the Christian Church. The final chapter, "The Samurai," tells of Kagawa, who has set himself to meet the modern enemy of the Church with weapons of love and prayer and sacrifice. In these great Christians of many lands in the East and in the South we are shown fellow-craftsmen, "in whose workmanship with wonder and joy we behold the manifold wisdom of God." We cordially commend "Craftsmen All" as an interesting, informing and inspiring book for summer reading. D. W. R.

How Far to the Nearest Doctor. *By Edward M. Dodd, M. D.* Friendship Press, New York. 163 pages. $1.00. This book is written primarily for young people but will prove interesting to all ages. It vividly sets forth the need and the results of medical mission work all around the world, giving varied incidental glimpses of life and thought in Arabia, Turkey, Persia, Africa, Syria, India, Burma, Siam, China, Korea, South America. There are thrilling stories of adventures and experiences in medical mission work; and little bits of everything connected with the daily life of the physician on foreign fields—the meeting of individual needs, the establishment of medical schools, the training of native doctors and nurses and the contributions made to medical science by missionary doctors in various parts of the world. D. W. R.

Young America Makes Friends. *By Mary Alice Jones and Rebecca Caudill.* Friendship Press, New York. 122 pages. $1.00; paper 75 cents. This book is intended as an aid to leaders of Junior boys and girls as they seek to guide their younger friends in learning to know and live the Christian way of life. The authors seek to show how the customs of other social and racial groups represent rich racial experience and have contributions to make to our own culture. The material presented centers around the common experiences of boys and girls—going to school, doing home chores, keeping well and

happy, being a citizen, earning and using money, going to church. The book is well prepared, the stories interestingly told and the style attractive. D. W. R.

PRACTICAL THEOLOGY.

God's Power for Me. *By Christian F. Reisner.* Fleming H. Revell Co., New York. 159 pages. $1.50. A rather gripping book. A combination of the mystical and the practical. It contains many good things from many sources, bound together by Dr. Reisner's keen insight and spirituality.

If the Church would survive it must depend less on the material and more on the spiritual. We have no thrills in religion because we are afraid of emotion and no emotion because we are afraid of being counted fanatical. Panics are cured by religion. The supernatural is working for man. Christ came to reveal a personal God and to show us how to appropriate spiritual power. We must be willing to pay the price. We must have regular times and isolated places for prayer: When this power comes it will make duties gladsome and we will be sensitive to all the finer experiences of life. The power may be retained by keeping in contact with Christ through spiritual cultivation. "When will we begin?" is the question with which the book ends. E. T.

Studies in Spiritual Energy: For Teachers of Religion. *By George Walter Fiske.* Fleming H. Revell Co., New York. 237 pages. $1.75. A more accurate title to this most helpful volume by Dr. Fiske would be Radiance in the Christian Religion, for of this theme do the chapters treat: Radiance in Religion, Sources of Light and Power, The Lost Radiance, Testing the Radiance, and Sharing the Radiance. There are apt and new and powerful illustrations in almost every paragraph. There are short sentences that fasten themselves in one's mind and there is a buoyancy of tone and assurance of Christ which illumines every page. Every minister and teacher should possess this book. I have read no more inspiring volume within the past year. Dr. Fiske brings joy, hope and power to all sympathetic readers.
C. H. N.

Making Life Better. *Elwood Worcester.* Charles Scribner's Sons, New York. 244 pages. $2.00. Dr. Elwood Worcester has done a notable service for the Church in emphasizing a vital Christianity that functions here and now as a therapeutic force on men's bodies and as a healing factor on their minds. In this book he is at his best. He not only gives us his usual accurate scholarship and his wealth

of practical illustrations from his active ministry, but he has written in a most interesting style and with a deep, religious, evangelical fervor. He does what few scientific writers do, namely, he takes cognizance of demon possessions in the work of Jesus and gives them a scientific standing. Especially fine is his chapter on the Great Sublimation—the sublimation toward God, through work and through love. Here is Christianity's answer to the great dynamic urges and instincts. He gives a psychological interpretation of the doctrine of Reconciliation and holds that, like Paul, all of us through the grace of God must come to terms with our environment, our limitations, ourselves. His chapter on Immortality follows two lines. He develops the position of Fechner that just as in the womb the organism possesses untried powers that come to fruition through the painful experience we call birth, so the soul has spiritual appetencies that reach their highest development through that other unknown adventure known as death. He next develops the argument from Psychical Research. This, to me, is the weakest part of the book and coming at the end constitutes a sort of anticlimax.

This type of a work, it seems to the reviewer, is one of the best apologetics for Christianity in an iron age that is weary of mere argumentation. C. V. C.

MODERN WORSHIP AND THE PSALTER. *By Earle Bennett Cross.* The Macmillan Co., New York. 257 pages. $2.00. This is an unusually fine study of The Psalms. It is written to show the possibilities in this ancient book of worship for the enrichment of the worship of the modern church service. At the same time the author's analysis of the thought and structure of the Psalms contains many valuable suggestions for the preacher. About one-third of the Psalms are discussed in detail.

The first two chapters are introductory, describing the origin and nature of the Psalms and the limitation of some for modern worship. The author classifies the Psalms as: Lyrics; Dramatic Lyrics; Prayers, personal, national and royal; Hymns, with and without refrains; Liturgies; and Acrostics. The remaining chapters follow this classification.

Each chapter selects representative Psalms, first giving a short discussion of their structure and then an arrangement for their use in our modern church service. In these forms of worship the author shows how many of the great hymns of the Church can be used with fine effect. The book has grown out of the actual use of these forms of worship which has proven their richness and value.

Those who plan the worship service of our church organizations and all who are interested in enriching the worship service of their

churches will find this book stimulating and helpful. Those who wish to pursue the subject further will find John P. Peters, *The Psalms as Liturgies*, especially helpful. H. S. T.

PREACHING VALUES IN THE OLD TESTAMENT IN THE MODERN TRANSLATIONS. *By Halford E. Luccock.* The Abingdon Press, New York. 332 pages. $2.00. The Professor of Homiletics in Yale University Divinity School has selected from two modern translations of Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Hosea and Micah, one hundred and forty texts. He gives a few paragraphs of comment to the subject which he gets out of the text.

One of the most difficult parts of sermon preparation is that of stating the theme in a few striking words. Let the ministers purchase this volume and see how a genius does it. Here are a few samples: "Words That Uphold," "When God Probes," "When Men Are Cheap," "The Calamity of the Careless."

This book will convince any minister that there are still many great texts in the Old Testament that have not yet been "preached to death." It will also show a minister how a gifted sermonizer goes about the task of developing a text into a sermon that arrests and hold the attention. The book will do more. It will reveal to the thoughtful reader that there is no substitute for hard work. Even modern translations will not save the lazy preacher. These texts in the hands of one averse to digging would yield little. The book is heartily commended. C. L. K.

COURAGE THAT PROPELS. *By G. Ray Jordan.* The Cokesbury Press, Nashville, Tenn. $1.00. The fifteen sermons which make up the contents of this most readable volume are given titles which stir one's soul and warm one's heart: Courage; Sunrise at Midnight; Riches You Cannot Lose; Conquering Fear; Worry Free; Invincible With God; Power to Do the Impossible; Prepared for Crises; and Power for Life. A reading of these individual messages quickly demonstrates that the matter is in keeping with the title. They are sermons which strike hard against any gloom, pessimism and despair which recent events have brought to Christian men and women. They call forth the best in each of us and they point the way to God and to glory through the fogs and the clouds around us. They should be read; they should furnish the incentive to many who have lost hope and courage. Dr. Jordan writes brilliantly, uses effective illustrations, employs clear language, and the book has been beautifully bound by the publishers. C. H. N.

PROBLEMS OF PROTESTANTISM. *By Lewis Gaston Leary.* Robert M. McBride & Co., New York. 310 pages. $2.50. It will doubtless come as a shock to many complacent Protestants to know that in this book we have a forthright discussion of the underlying reasons why Protestantism is slowly but steadily losing its grip on the American people; especially to those who see no reasons for a united Protestantism. The theme of the book is that Protestantism must set its own house in order. It is distinctly not an obituary, but a ringing challenge. Southern Presbyterians who have read "Evangelism—A Graphic Survey," by H. C. Weber, or who read the article and saw the charts on our "Spiritual Birth-rate" in the Christian Observer recently, and who know that we have been living below the "life-line" of productivity for the last eight years, may not be greatly shocked by Dr. Leary's diagnosis as set forth here.

Uniquely set forth, and ably discussed by this minister of the Northern Presbyterian Church, are the problems of the Ostrich Viewpoint, Hostile Environment, Center Pulpit, Unhonored Ministry, Moral Impotence, Mean Disposition, Confused Gospel, Fearing and Fighting Truth, Cushioned Pews, and Pessimism. His chapter on the "Problem of a Confused Gospel" is worth the time and money spent on the book and will keep the reader pondering long. It is a capital argument for Church Union and faces squarely the problem of authority as found in the Catholic and the Protestant Churches and drives all the way back to the Reformation for its basis.

Like a skilled physician, the author diagnoses the case of Protestantism and prescribes his medicine, sometimes by inference, again openly. If the main trouble in our own Church concerns our rejection of the doctor's prescription we ought not to blame Lewis Gaston Leary, for he has put the case before us with clarity and boldness.

R. C. L.

IN PLACE OF PROFIT. *By Harry F. Ward.* Charles Scribner's Sons, New York. 460 pages. $2.50. This study of the "Social Incentives in the Soviet Union" enters the field of social science as the most adequate inside story of the social ideals of the U. S. S. R. and of the philosophy of that national experiment now to be had. Those who know Harry F. Ward through his "Our Economic Morality," "The Profit Motive" and "The New Social Order" are acquainted with the scientific manner of approach and the easy familiarity of the man with the social, economic and religious fields. This is his third investigation of the Russian experiment. In 1919 he analyzed the Soviet Constitution. In 1924 he visited Russia to see how the New Economic policy was operating. And now, after a year's stay in Russia, where he lived in villages, cities, among peasants and intellectuals, he

brings us this pragmatic illustration of the workings of the Russian ideal taken from the spontaneous opinions of the people he met and talked with and the things he saw.

The author's unique method is to quote his authorities verbatim, giving name and position, and then to make his comments. The strength and weakness of the U. S. S. R. plan are therefore displayed in the interwoven texture of the text itself. In the background, if one reads with proper orientation, appears this contrast: American "Rugged Individualism" vs. Russian "Through Cooperation to Communism." We must face increasingly in America the question of which is best—dictation of the proletariat or the dictation of capitalism. And yet, because the Roosevelt administration is grappling with the very problems that face the U. S. S. R., the reading of Ward's analysis may help us to see that perhaps a middle route to "life, liberty and the pursuit of happiness" may be found to lie between the Scylla of socialism and the Charydbis of unbridled capitalism. Certainly we need new incentives for both our employed and unemployed; but certainly we would not allow our educational system to be a tool of politics run riot in excessive nationalism; and certainly we would never allow such restrictions of religious liberty as U. S. S. R. imposes in the outworking of her revolutionary philosophy, which is dialectical materialism. It will be a mistake for a thinking man to overlook this study of the profit system. R. C. L.

VENTURES IN SIMPLER LIVING. *By Daniel Johnson Fleming.* The International Missionary Council, New York. 169 pages. $1.00. This is a sane and searching discussion of "On what plane should a Christian live?" Has he a right to spend all or most of what he earns on himself while multitudes about him are in material and spiritual want? If not, then how much is he justified in spending on himself and how much could he by a simpler scale of living contribute to the good of his fellow men? Much of the illustrative material in the book, and it is full of actual examples, is drawn from the mission field where the contrast between the Western and the native scale of living is sharpest. The question is raised, for the sake of the work he is trying to do, should the Christian worker live more simply? Should he approximate the standard of those among whom he lives? The sanity of the book is seen in the way Dr. Fleming faces the manifold problems that arise as we seek a solution. He is not pressing a propaganda for a certain standard but recognizes the question is a personal one into which many factors enter. He closes with the caution, "Judge not." And yet he presses upon us the question of our individual responsibility of facing this problem. Whether we live in America or on the mission field, each must decide on what

plane he should live in order that he and his family may mean most to the Kingdom of God. If Christians would face and answer this question radicalism would have less ground for growth. J. E. B.

HUMAN GEOGRAPHY OF THE SOUTH: A STUDY IN REGIONAL RESOURCES AND HUMAN ADEQUACY. *By Rupert B. Vance.* The University of North Carolina Press, Chapel Hill, N. C. 596 pages. $4.00. The University of North Carolina is rendering a notable service to the South in its series of Social Studies under the general editorship of Howard W. Odum. "Human Geography of the South" is one of the most recent books published in this series. "With many a side glance at the historical development this volume attempts to give a synthetic treatment of the interaction of men and nature in the American South." It deals with the physical features of the South, its cultural background (particularly the frontier and the plantation), its various regions with their resources (piney woods, cotton economy, Southern highlands, Piedmont crescent of industry, etc.), and such topics as Southern soil, climate and diet. The final chapters are entitled prospect and retrospect. "There exists one fact which no regional analysis can escape. The statistical indices of wealth, education, cultural achievement, health, law and order reduced to a per capita basis combine in every instance to give the Southern states the lowest rankings in the Union." Mr. Vance concludes that this low status of the South is not due to a lack of natural resources or of transportation facilities, nor to biological inferiority of Negro or "poor white," nor to the Civil War, but to the colonial economy of the South, with its continuing heritage. The way out is through adequate regional planning.

The book is not written in a particularly attractive style, but there is an abundance of facts here about the South, its resources and its people, the past, present and future, that all leaders of the South, whether they be ministers or politicians, should be acquainted with. E. T. T.

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